A VIEW OF THE TIMES, THEIR PRINCIPLES and PRACTICES: IN THE Fourth VOLUME OF THE REHEARSALS.

BIBLIOTHECA BODLEIANA

By *PHILALETHES.*

Erectus ad Honesta.
Cadere potest, Cedere non potest.

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A VIEW OF THE TIMES & MANNERS:

IN THE FOURTH VOLUME OF THE SPECTATOR.

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THE
PREFACE
CONTAINS,

1. *The* Parting *of the* Rehearſal *and his* Country-man. *And the* Paſſing-bell. *The* Enemies *the* Rehearſal *has made to himſelf by theſe* Papers. *With his* Contempt *of them for their getting his* Paper *ſtopp'd, after he had done his Worſt. He deſcribes the* Reign *of* Belial *and* Beelzebub, *and* Triumphs *over them.*
2. *He compleats what he had more to ſay againſt the Book of the* Rights, *in Anſwer to its* Second *and Laſt* Defence, *which makes it more Abhorrent than ever.*
3. *An Account of a Tract of* Hugo Grotius, *of Mr.* Hales, *and of a Quotation they bring of Mr.* Hooker's, *which they have annexed to this* Second Defence.
4. *The* Heathens *allow'd more* Authority *to their* Elective Gods, *than the Men of the* Rights *to the Great* GOD *Himſelf.*

(1.) REhearſal. *Come,* Country-man, *ſince this is the laſt time you and I am like to meet in haſt, let us talk over a* Preface *to this laſt* Volume, *that it may appear like the Reſt, and not look like a* Cow *without* Horns.

Country-man. *My Heart is ſo Full I cannot Speak——— Muſt I part with my Dear* Maſter——*When ſhall I get ſuch another?*

Rehearſ. *Don't* Blubber *and* Cry *like a* Child. *I thought you had more Mettle in you. You know my Rule,* every thing that happens is Beſt. *Therefor* Merry Meet, Merry part.

Country-m. *I ſhall never be* Merry *more. I'll go and bid them* Toll *the* Bell *for you.*

Rehearſ. *Why? I am not* Dead *yet.*

Country-m. *Our* Parſon *makes the* Bell *Toll before Folks are* Dead. *For which ſome call him a* Papiſt. *For they ſay the* Papiſhes *when they hear that* Bell, *fall down on their Knees and Pray for the* Soul *Departing.*

Rehearſ. *And if we Pray at all, it is for the* Soul *Departed, for the* Bell *does not give notice ſooner.*

I propos'd ſeveral times, Country-man, *to have talk'd with you upon this Subject, and endeavour to get this Reform'd, as in your* Pariſh, *but other things came in the way, and I thought I had time enough. But I am cut ſhort, from this as well as many other things.*

Country-m. *Ah,* Maſter, *I ſhou'd be ſatisfy'd if I did but know the Reaſon of this. What have you done? Why is your* Paper *ſingl'd out to be Suppreſs'd?*

Rehearſ. *Becauſe it was* Worth *it——Can you ſee no* Enemies *I have made to my ſelf by it?*

Country-m. *O this Simple Head of mine. I thought no Body cou'd be offended at it. I knew many were Pleas'd, and think the* Coffee-houſe *now a Dull Place, ſince the* Rehearſal *lies upon the Table no more.*

But now I think on't, it is a greater Wonder it has laſted ſo long than that it ſhou'd now be put down. For whom have you Attack'd, *or whom have you not* Attack'd? *The* Atheiſts, *the* Deiſts, *the* Socinians, *the* Papiſts, Preſbyterians, Predeſtinarians, *and* Sectaries *of all ſorts, the* Rebels, Whigs, and Traitors, *which are moſt of all. Ther's a* Looking-glaſs *for every one of them in your* Rehearſals, *and they cou'd not bare the Sight?*

They

They ſtruggl'd hard to Anſwer you, and threw Dirt *in Abundance. But th cou'd not Touch you, only* Beſmear'd *themſelves. In their* Rage *they* Blaſphem'd *a* Ridicul'd *the Holy* Scriptures (*becauſe they ſupported you*) *calling them* Dry Hebre Roots *and* Wither'd Branches. *And they were* Exaſperated *beyond Meaſure, becau all the* Laws *of the* Land *were on your Side, and Condemn'd all* Coercion *over t* Crown, *which you have made as Clear as the* Sun *at Noon-Day, even to the utt Silencing of them, that they had not a Word more to ſay! And upon the Point* Reaſon, *you have made a perfect* Fool *of the Power of the* People, *and the* Ind pendent State *of* Nature (*their great* Foundation) *that it is become the* Jeſt *of t Town, and every Boy can Laugh it to Death, and ſee through the ſenſeleſs* Blunde *of* Milton, Lock, Sidney, *and all their late Celebrated* Heroes *upon this Argume They were yeſterday the* Idols *of the* People, *and were* Worſhipped *while they we ſet up on High; but you have Pull'd them down, and now like other Broken* Ido *they are* Kick'd *about the* Streets, *and thrown into the* Kennel. *The* Review, *th ſtrenuous Aſſertor, has been forc'd to deliver them all up into your Hands as Priſone at Diſcretion, after he had Fought their Battle to the laſt Man, through every Star ing-hole; he was at laſt oblig'd to own that their* Scheme *wou'd not hold, and give up the Power of the* People.

You have not only Diſprov'd *them, but* Triumph'd *over them, and* Dragg'd *th* Principles *at the* Wheels *of their* Chariot, *a* Spectacle *to the* World! *That no M has ſince Dar'd to Name the* Independent State *and* Power *of the* People, *they a Render'd ſo* Ridiculous, *and ſo Plainly as to be Obvious to any one that can reck his* Fingers!

And they are now Tormented that they have held on the Diſpute with you ſo lo as to give you an Opportunity for ſo Complete a Victory!

Rehearſ. *And their getting me Stopp'd now in the Manner they did, ſerves o to Proclaim their* Defeat *and the* Weakneſs *of their* Cauſe. *I had juſt* Roaſted *th* Puſs *of a* Common-wealth, *and left her* Squeeking *when her* Eyes *were droppi out*; O Patriots! Patriots! (*to thoſe who had* Spitted *her*) *and O dear* Liberty *a* Property! (*with which they* Baſted *her.*) *At that Word they Cry'd* Stop—— *We c never endure it——— But they had e'en as good have let me* Diſh *her up, for I h juſt done with her. They ſhou'd have Begun ſooner, or not have Begun now.*

Country-m. *They did Begin Sooner, even from the Beginning, theſe now alm* Five *Years ſince you ſet out they have been Hunting the* Government *upon you, a Wonder'd they cou'd not Reach you; they ſaid you were* Shot-free, *and that ſome I* viſible Power *Protected you, that you Single cou'd ſtand in the Gap ſo long againſt theſe* Armies *of the* Philiſtines! *And they had not Power to Touch you till you h Perfected your Work. Which will remain, and do good to after Generations, as has in this moſt Corrupt and Degenerate Age. At leaſt it will ſhew that the* Corr ption *was not* Univerſal, *but that ther were ſome,*

Who Noah *like in Bad times durſt be Good,*
And the Stiff Torrent Manfully withſtood.

Rehearſ. *And this ſhameful way they have taken of ſtopping my Mouth when A gument fail'd (which they Complain'd of in others) will Perpetuat their Guilt, a Confound their* Principles *more than all I had afterwards to ſay. Thus* Samſon *Sle more at his* Death *than in all his* Life.

Country-m. *But do you Compare your ſelf to* Samſon, *tho' they made you t Samſon of the Party? Will not this be thought* Vapouring *in you?*

Rehearſ. *I do it on purpoſe. I* Vapour'd *and* Inſulted *over them before, to Pr voke them to* Anſwer. *And I do it now to ſhew that they have not* Anſwer'd. *A I will Boldly ſay they never can. For the* Principles *I have laid down are* Scr pture, Law, *and* Reaſon, *and will laſt as long. And all the* Devils *of* Hell *w never be able to Root up the Seed I have Sown in* England, *of the* Original, *t*

Deductio

uction, *and* Obligation *of* Government, *of* Monarchy *and* Loyalty. *And the* earſals *will for ever Remain an* Antidote *againſt all the Lewd* Harangues *of* Belial Beelzebub, *the* Gods *of* Liberty, *and the* Voice *of the* People. *In whoſe* Reign Anarchy,

Omnia vulgus erat, Sceleriſque licentia vulgo.

But I have Exorcis'd *theſe* Devils.

Et tandem vulgus deſinet eſſe Deus.

(2.) Country-m. *We have out-done* Jeroboam. *He took his* Prieſts *from the* b, *and his* Gods *from their* Calves. *But we have ſet the* Beaſts *of the* People e God *Himſelf! You have been put to Defend. the* Almighty! *And which is* e Strange, *have been* Beaten *in this* Cauſe! *you long defended the* Ordinance *of* d, *till at laſt they* Blaſphem'd *againſt* God *Himſelf! And made good, even* Li-lly *the* Argument *you enforç'd, that to* Reſiſt *His* Ordinance *was to* Reſiſt Him-; *and that ther was no other way by which either* Lucifer, *or* We, *did or cou'd* ift GOD.

But, Maſter, *ther is a* Second Defence *of the Book of the* Rights *come out. l now as a* Parting-Conference *I wou'd deſire you to give me your Thoughts upon May be they have* Retracted, *at leaſt endeavour'd to* Extenuat *thoſe* Horrid *things have Charg'd upon them out of the* Book, *and the* firſt Defence *of it.*

Rehearſ. *That was reaſonably to be expected. And if they had made any* Excuſes, *put a* Softer *Senſe upon their Words, I was reſolv'd to let them Eſcape as eaſily I cou'd. So the* Truth *were Eſtabliſhed, let their former* Errors *be forgotten. But,* ntry-man, *the Caſe is quite otherwiſe, for in this* Second Defence, *they Quote the* hearſals, *own the* Charge *againſt them, and ſtand by it and* Juſtify *it. And where-before they only* Aſſerted *that* God *had His* Authority *from the* People, *they now* gue *it at length, and take Pains to* Prove *it beginning at p.* 37. *of the* Second De-ce. *And they tell you p.* 38. *That this* Election *of* God *by the* People, *was a r and Free* Election, ther being not ſo much as one Negative in the whole Con-gation.

Country-m. *Then it was* Nemine Contradicente —— *But might they not Recal ſe* Votes *again, and as they* Voted *Him in to be their* King, *might they not* Vote *m out again, as they do with Earthly* Kings? *Did they not Reſerve to Themſelves e Right to* Judge *of His* Adminiſtration, *and when He had Broke the* Original ntract, *and ſo had* Forfeited *his* Crown?

Rehearſ. *Yes,* Country-man, *they hold all this, as you may ſee, p.* 41. *Where y tell how* God *did Govern* during the Theocracy, till the Jews rejected Him m being their King, or Un-voted Him of His Kingdom.

Country-m. *This is full to the Point indeed! But let me ſee the* Book *my ſelf, t me* Read *it* —— *There it is,* Un-voted Him of His Kingdom. *Shall I believe my yes!* Un-voted Him of His Kingdom —— *The Great* God *to be* De-Thron'd *by ortal* Man! *But I will Refrain my* Indignation, *till I have ask'd you all the Que-ions I can about it, that we may ſee which way they take to ſupport this Monſtrous* lonſenſe, *and moſt Outragious* Blaſphemy! *Firſt therefor let me know how they Prove at the* People *did Chuſe* God *to be their* King?

Rehearſ. *The* Commandments *which* God *gave them in* Horeb, *the Men of the* ights *call* Propoſals *on* God's *Part; but that they were not* Laws *to the* People, *till eir* Conſent *gave the* Sanction *to them! And they ſay, p.* 38. *That* Moſes *was Cho-n to* Tranſact this Affair between Him (*God*) and them (*the People.*) And accor-ingly he (*Moſes*) goes from the Lord with a Propoſal to the People, which was r them to become a Kingdom unto Him, and conſequently for Him to become eir King. To which Propoſal after the People had expreſly Agreed, there not eing ſo much as one Negative in the whole Congregation; then he returns to the Lord from the People, and in their behalf, gives the Lord the very Words by which hey had expreſs'd their Conſent to His Propoſal.

Country-m. *You ſhall not for ſhame Anſwer them,* Maſter, *for ſurely I or any t ever read the* Bible *can ſee through the* Folly, *as well as* Madneſs, *of this vile* Stu God *commanded them with* Majeſty *and* Terror, *they* Trembled *and Promis'd im* Obedience. *And this theſe* Sots *call driving a* Bargain, *making* Propoſals (*forſoot and* Tranſacting this Affair!

It is Infinit Condeſcenſion *and* Goodneſs *in* God *to make a* Covenant *with us. B we have ſeen Men take upon them to make a* Covenant *with* God, *and tye* Him *do to their Terms! And He ſhall be no longer their* King, *or their* God, *than He p forms punctually what they have laid upon Him, of which they are ſtill the* Judges!

Rehearſ. *And thus they did* Judge. *They thought* God *negligent in His* Offi *in not relieving* Jabeſh-Gilead, 1 Sam. *xi. & xii.* 12. *Therefor they* Rejected Hi from being their King. *Which is the Proof the Men of the* Rights *bring to ſhew t* Authority *of the* People!

Country-m. *The* Wickedneſs *of the* People *they ſhou'd have ſaid. But not ſo Gre as their own, in Arguing from hence the* Right *and* Authority *of the* People *to* Depo *their* God! *They might have done* Fooliſhly *in Rejecting* God *from being their* Kin *But they had not done* Wickedly, *if they had juſt* Right *and* Authority *ſo to do. T* God *calls it a Great* Sin *in them, and* Threatens *them ſeverely for it. And wh* Right *had He to do that, if He was* Abdicated *by thoſe who had* Authority *to do i By thoſe to whoſe* Votes *He ow'd His* Kingdom, *and therefor He ought to have ſu* mitted *Patiently to their* Un-voting *Him again, for they had as much* Right *to do t one as the other! But do the Men of the* Rights *ſay, that* God *was no longer th* King *after they had thus* Un-voted *Him?*

Rehearſ. *Yes, For in the very next words following* (*p.* 41.) *they ſay, That G* reign'd over the Jews with their own Conſent, and no longer than they Conſente *The ſame is Repeated twice in p.* 37. *again p.* 50. *and frequently.*

Country-m. *Then He cou'd not be their* King *again without a New* Election. *that their* Horeb Contract *was at an end. And they muſt ſhew ſome other, or e Confeſs that* God *did* Reign *over them whether they wou'd or not. For it is m certain that He did* Reign *over the* Jews *after this ſuppos'd* Abdication. *He ſet Kin over them, as* David, Solomon, *&c. He puniſh'd them often, and at laſt Deſtroy their* City *and* Temple, *and* Sold *them into* Captivity. *Now the Men of the* Righ *are oblig'd to call this* Uſurpation *and* Tyranny *in* God, *if He was not then th* King.

Rehearſ. *No,* Country-man, *they have a Diſtinction for that; they ſay, p.* 4 That the grand Cauſe of Miſtake is not conſidering when God acts as Governor the Univerſe, and when He Acts as Prince of a particular Nation. *And again* p. 4 in Applying what the *Rights* ſays of God's civil Empire over the Jews, which H exercis'd but for a while, to His Natural and Eternal Empire over Mankind, whi He will and muſt Exerciſe to all Eternity.

Country-m. *It is true that* God *did Govern the* Jews *in a more* Particular *Manne and more* Immediatly *than any other* Nation. *But this was wholly an Act of* Gra *and* Favour *in* God. *Nor was their* Conſent *ask'd to this any otherwiſe than as th were oblig'd to* Conſent *to whatever He* Commanded, *and to* Obey *with all Read neſs; not to* Canvaſs *and* Diſpute, *or Drive a* Bargain, *or put it to the* Vote, *as th* Rights *ſtupidly* Fancy, *and make a Ridiculous* Scene! *And totally inconſiſtent wit the* Majeſty *of* God! *That if He pleas'd to take any one* Nation *into His own mo Immediat* Government, *He cou'd not do it without their* Conſent, *but muſt* Deriv *His* Kingſhip *from their* Vote *and* Authority! *And be lyable to be* Un-voted *or* Depo ſed *by them! This is all the Hideous* Blaſphemy *you have call'd it. For the* Natura *and* Univerſal Empire *of* God *is not to be Separated from His* Empire *of any Particu lar* Country; *therefor we find that He* Commanded *the* Jews *in the Stile of thei* God *and* Creator, *tho' they were His* Peculiar People, *and when He calls Himſel*

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ir King, *he means the ſame as their* God. *And to ſay they cou'd* Un-King *Him, he ſame as to ſay they cou'd* Un-God *Him. It is true they* Rejected *Him from be- their* God. *Was He therefor no more their* King *or their* God? *The Men of the hts have* Rejected *Him from being their* King *or their* God, *while they Deny He* Authority *to* Govern *any* Nation, *or give them* Laws *without their own* Conſent! Rehearſ. *They ſay, p.* 41, 42. *that* God, by the Law of Nature, having allow'd nkind a Right of Chuſing their own Governors, wou'd not as King deprive them that Right which He had before as God, given them in Common with the reſt Mankind.

Country-m. *It was Ridiculous in the* Rights *to ſay this to you, whom they often ote, and Pretend to* Anſwer, *without offering ſomething againſt thoſe* Arguments *think* Invincible) *by which you have Prov'd that* God *never gave any ſuch* Right Mankind, *but that the firſt* Man *that ever was* Born, *was* Born *in* Subjection, *and ll that came after. And that the ſuppos'd* Independent *State of* Mankind *is con- ry to the* Law *of* Nature, *as well as to the* Inſtitution *of* God: *Both which you e Prov'd to a* Demonſtration. *And you then told them, that their* Scheme *of* vernment *would naturally Lead them into this very* Blaſphemy *of ſetting the* Peo- *at laſt aebve* God *Himſelf!*

Rehearſ. *To confirm their Argument the ſtronger, they tell you here, p.* 41. That d wou'd not Reign over the Jews, till they had Agreed to the Covenant He poſ'd to them by Moſes. *And in the* firſt Defence, *p.* 24. *they ſay, that* God s Choſen to be their King by the expreſs Conſent of all the People, (*at* Horeb) fore He gave them any political Laws.

Country-m. *Was not* Circumciſion *a* Political Law? *And was not the* Paſſovet *h, with the Dedication of the* Firſt Born, *and Commanded to be Obſerv'd through- all their Generations? And theſe were long before the ſuppoſed* Horeb Contract. *d many other* Commandments *which* God *gave to the* Jews *before that time.*

Rehearſ. *They will ſay, that* God *gave theſe* Commands *as Univerſal* King *of* World, *upon the Account of His* God-head, *but not as Particular* King *of the* ws, *and* Choſen *by their own* Conſent.

Country-m. *Were not theſe* Laws *given to the* Jews *as* God's *Peculiar* People? *ey were not given to any other* Nation. *So that* God *did* Chuſe *them to be His* ople, *not they Him to be their* King. *He was their* King, *and they His* People, *fore that* Contract *which is* Stupidly *Imagin'd they Made with Him at* Horeb. *He ve them* Laws *before, which were as much their* National *Laws, as any He gave em after. Let the Men of the* Rights *ſhew the Difference.*

Rehearſ. *But they ſay, We are not to Argue from the Particular* Laws *given to the* ws, *and which Bound them only, to the* Laws *and* Cuſtoms *of any other* Nation, *hich was not put under thoſe* Laws.

Country-m. *That is true in many Caſes. But the Reaſon of the* Rights *is* Ridi- ulous *as well as* Blaſphemous, *that this was on Account of the* Jews *Chuſing* God *be their* King, *and that He thenceforward Acted by an* Authority *which He de- iv'd from* them!

Rehearſ. *Yet the* Rights *bring in this Matter of the* Jews, *and their Senſleſs No- ion of the* Horeb Contract, *on purpoſe to Apply it, and draw an Argument from ence to the Dimination of the* Church *of* Chriſt. *For having ſaid in the* firſt Defence, *p.* 25. *That the Crime of* Korah, &c. *was* in oppoſing the High-Prieſt mong the Jews, Made by (*God*) their King by an Authority deriv'd from the Peo- le. *The Inference is made in the next Words*, And one wou'd think no Clergy lan ought to take that Title as an Affront or open Inſult on the Order, which God as pleas'd to accept for his Kingſhip over the Jewiſh Nation.

Country-M. *St.* Jude *applies the* Gainſaying *of* Korah *to thoſe who* Separate *emſelves in the* Chriſtian Church, *ver.* 11. *and* 19. *But the Inference will not hold*

hold by any means, according to the Rights, *unleſs it appear that* Chriſt *the* Ki *of the* Chriſtian Church *was* Choſen *by the unanimous* Vote *of the* People, *as th ſay* God *was at* Horeb. *Or that* God *ſent* Chriſt *into the World, by an* Authori *deriv'd to Him from the* People!

Rehearſ. Chriſt *had but a few to follow Him. Nor was He* Choſen *even theſe. For He ſaid to them,* ye have not Choſen Me, but I have Choſen you. *Jo xv.* 16. *And He was* Condemn'd *by the* Voices *of the* People. *Luke xxiii.* 23. *The for, whatever becomes of the* Jewiſh Prieſthood, *the* Rights *cannot ſay, that t* Chriſtian Prieſthood *was Ordain'd by their* King, *by an Authority deriv'd from t* People. *For they ſaid of Him,* We will not have this Man to Reign over us.

Country-m. *Thus their* Blaſphemy *ſerves them in no ſtead, and their putti* God *under the Feet of the* People *of the* Jews, *which was Contriv'd by them Purpoſe to bring the* Chriſtian Prieſthood *likewiſe to be* Originally *deriv'd from t* People, *and* Ultimatly *reſolv'd into them, has turn'd directly againſt them, a made them* Blaſpheme *for Nothing, but to let their* Wickedneſs *be known to t World, and their inveterate* Rancor *at the* Church *of* Chriſt, *while we ſee them ra into* Hell, *and inſpired from thence, to find* Objections *againſt her. And attempt pull* God *out of his* Throne *in* Heaven, *that they may deface His* Church *upon* Ear *But She has the Promiſe that* Hell *ſhall not prevail againſt her. And this is the B deſt Attack ever made out of thoſe* Gates! *But Bleſſed be* God, *who has made y Triumph over them, and ſent back theſe* Principles *to the* Place *from whence they ca*

For my part, I deſire no other Anſwer to the Book of the Rights. *For here is t whole. If* God *made* Kings *and* Prieſts, *then they are the* Anointed *of* God, *t* Kings *and* Prieſts *of* God, *and not of the* People; *they are* Superior *to the* Peop *and the* People *are* Subject *unto them. And it not being time of Day yet for the M of the* Rights *to diſown the* Holy Scriptures, *which plainly tell us that* God *did ma* Kings *and* Prieſts; *there was no other way left them to bring* Kings *and* Prieſts *u der the Feet of the* People, *but to make* God Himſelf derive His Authority *from t* People. *I think that you having now abundantly* expoſed *their* Horeb Contract *in A ſwer to this their* Second *and* Laſt Defence *of it, I ſee no need of more. To through all the* mad Conſequences *they draw from this* Blaſphemous Scheme, (*whi might fill* Volumes,) *wou'd be to* kill *a Man after his* Head *was off.*

(3) *But* Maſter, *they have added to this* Second Defence *Two Tracts of* Hu Grotius. 1. *Whether the* Sacrament *of the* Lord's Supper *may not be Adminiſtr where there are no Paſtors?* 2. *Whether it be neceſſary at all times to Commu cate with the* Symbols? *As likewiſe ſeveral Tracts of Mr.* John Hales *concerni the* Sacrament, *the Power of the* Keys, *and of* Schiſm. *And an* Appendix *with o ſhort Quotation out of Mr.* Hooker *in Favour of the* Horeb Contract. *Now wh ſhall I ſay to theſe? None of them ſeem to meddle with our preſent Subject, exce the laſt.*

Rehearſ. *The laſt is of no Authority, being taken out of the viiith Book of Mr.* Ho ker's Eccleſiaſtical Polity, *which was* Poſthumus, *and not ſuppoſed to be his, at le that it was ſo* interpolated *that we cannot be ſure what Part of it is his.*

In the next Place, what is there quoted has not a Word of God's *deriving i* Kingſhip *from the* People, *but only that he had their* Conſent *to the* Laws *he* impos *upon them by the Hands of* Moſes; *and it mentions not a Word of* Horeb, *or a ſuppoſed* Contract *made there. But refers equally to all the* Laws *of* Moſes, *the Pa* ſover, *and other* Laws *made before the ſuppoſed* Horeb Contract, *as well as wh followed.*

The other Tracts *are Attacks upon the* Church *on another Side. And have been Anſwe red, Mr.* Hales *by the Reverend Mr.* Long *of* Exeter. *Printed* 1678. *And Mr.* Dodwell *h wrote a Learned* Diſſertation *upon that of* Grotius. *Printed* 1685. *But* Grotius *has vind cated himſelf, and denies that Book, as Printed, to be his. For* Andreas Rivetus *in h*

Animadve

imadverſiones ad Caſſandri Conſultationem de Religione ab H. Grotio editam: *d in his* Apologeticus pro ſuo de veræ Pacis Eccleſiæ Propoſito contra H. Grotii um, *had tax'd* Grotius *to be the Author of the little Diſſertation*, de Cœnæ adniſtratione ubi Paſtores non ſunt, *&c. to which* Dionyſius Petavius *had Publiſh'd Anſwer. But* H. Grotius *in his Anſwer to* Rivet *has fully vindicated himſelf, for his*, Votum pro Pace Eccleſiaſticâ, *p.* 658. *he ſaith*, Libellus iſte cui reſpondit verendus Petavius, cujus ſit Auctoris nihil refert, ego eum totum pro meo non noſco; *that is*, he did not own it all to be his. *And in Page* 694 *of his* Riveni Apologetici diſcuſſio, *he thus replies to* Rivet, Libellum illum cui vir, Revedus Dionyſius Petavius reſpondit Merito pro ſuo non agnoſcit Grotius: Nam & dita ſunt quæ Grotius nec ſcripſit nec Probat, & quæ ab ipſo congeſta erant, erant tempore congeſta, quo Diſputatio iſta Collebat inter Reverendiſſimum iſcopum Aurelianenſem, & virum ampliſſimum Nicolaum Rigaltium, non animo icquam Defendendi, ſed Inquirendi Eruditorum Sententias; *that is, That* Gro- *did juſtly deny that Book to be his, becauſe many things were* Added *which* otius *neither* Wrote *nor* Approv'd. *And that what he had gather'd upon that bject was on Occaſion of a Diſpute then on Foot betwixt two Eminent Perſons, not with Intention to* Defend *either ſide, but to* Inquire *after the Opinion of arned Men. What I have Quoted is to be found in the* Third Tome *of his* eological Works, *Printed at* Amſterdam 1679.

Country-m. *This is* Cheating *and playing* Tricks——*To quote Books put* m Authors. *And to take no Notice of their being already* Anſwer'd. *But the uſe of the* Rights *needs ſuch Helps as theſe! And you have now made* Root l Branch Work *with the Book of the* Rights.

(4.) Rehearſ. *I have fought with Worſe* Beaſts *than St.* Paul *at* Epheſus, *when Preach'd down their* Diana. *For tho' they Worſhip'd* falſe Gods, *and of their n ſetting up, yet they Durſt not Aſſert in plain terms that their* Gods *did De- e their Power from* Them, *becauſe they* Choſe *them, and* Chang'd *them at their eaſure, and every* Nation, *and* City, *and* Family, *and privat* Perſon *too, had ch their own* Tutelar God *and* Genius, *whom they* Choſe *out of the vaſt Num- r of their* Gods, *yet they thought not that this gave them* Authority *over their* ods, *to make Themſelves the* Supreme, *and their* Gods *to Act by an Authority* elegated *from* Them. *For then the* Gods *ſhou'd have* Worſhipped *the* People, *ſtead of the* People *Worſhipping their* Gods. *For which is* Superior, *he that De- gats a* Power *to* Another, *or he to whom the* Power *is* Delegated? *He that ives, or he that* Receives? *He that* Makes, *or he that is* Made?

Country-m. *It ſeems to me that theſe Men of the* Rights *have had in their e theſe* Elective Gods *of the* Heathen, *when they Dream'd of the* Horeb Conft. *Bnt the* Heathen *will Riſe up in the* Judgment *and* Condemn *them. For e* Heathen *did not ſo Proſtitute their* falſe Gods, *as theſe Men have the Great od of* Heaven *and* Earth, *by pulling Him down, and putting Him under the Feet f the* Beaſts *of the* People!

Rehearſ. *And who wou'd think that this has been one of the hardeſt* Tasks *have Undergon, to Juſtify the* Supremacy *of* God! *And that ſome think it is t yet done, nor a Sufficient* Anſwer *given to the Book of the* Rights!

But this I have Gain'd by it, That they cannot put the King *under the* Peo- *e, nor make him* Accountable *to them, any otherwiſe than they make* God Him- *lf to be ſo. This they Acknowledge by putting Both upon the ſame Foot, that the* Election *of the* People. *And they have fully Juſtify'd what I told them om the Beginning, that their* Principles *wou'd lead them even to this! And ey have made it good. So that the* Word *is now, for* God *and the* King, *or the* People. *And if I have gain'd the* Victory *for* God, *I have for the ing too. For if* God *was not* Choſen *by the* People, *then the* King *is* GOD's

King, *and not the* Peoples, *he is the* Anointed *of* God, *and not of the* Peop *he Derives his* Authority *from* God, *and not from the* People. *And the* Rig *own all this to be true, unleſs they can Prove that* God *Himſelf did* Derive Authority *from the* People. *This is the* Iſſue *to which theſe* Ingenious *Men h brought the Diſpute of* Government! *I* Forc'd *them to it. They had no ot way to* Eſcape *Me. And tho' I told them before-hand that I wou'd* Drive *th to this, yet they cou'd not* Avoid *it. Nor can any who wou'd make the* Peo *the* Original *of* Government.

And now may not I Triumph? *I cou'd not bring them to a* Greater *or m* Monſtrous Abſurdity, *if they had let me Talk on with them all the Days of Life. So that they have* ſtopt *me too late. And I may now ſay in Refere to the whole* Club *of the* Orators *for the* Power *of the* People, *to* Kit-K *and this their Celebrated Book of the* Rights, *the Great* Bull *of* Baſhan. *I h given him a* parting Blow.

Jamque Opus exegi, quod nec Bovis ira nec Ignes;
Nec poterit Ferrum, nec edax abolere vetuſtas.

And in ſpight of all they have done, and all that they can do, they will never able to hinder, but that ſtill to their Mortification,

Ore legar Populi——

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4. This turns Intirely againſt him.
5. His *Appeal* from *Weſtminſter-Hall* to the *Parliament*. The *Parliament* cannot Act *without*, far leſs *Againſt* the *King*. *Lawyers* made *Umpires* of *Conſcience*.
6. If the Diſpute be concerning the *Parliament*, we muſt go to the *Law*, and to *Lawyers*.
7. The *Lawyers* in 48, cou'd not Quote any *Law* of *England* for bringing the *King* to a *Tryal*. The *Law* is *Plain* in ſome Caſes (particularly as to *Coercion*) without need of Conſulting any *Lawyers*.
8. The *Lawyers* the beſt *Judges*, whether St. *Edward*'s *Laws* are *Laws* now with Us.

SATURDAY, *October* 2. 1708.

Country-man. THis *Obſervator* is ſuch a Teazing Dun, he'll ne'r let you have done with him. He pulls you by the Sleeve, and ſtill bids you *Anſwer* him *Queſtions*. In his of the *Firſt* of laſt *Month*, N. 57. he has Aboundance. Ay and *Anſwers* your Perlous *Queſtions* too about *Coercion*, and apon my Word he *Vapours* over you! And Mobb *Ga—a—pe* when they Read him, and Cry *Victoria*!

(1.) *Rehearſal.* I thought to have left him, and gone to Another the Beginning of this *Volume*. But to *Over-Oblige* him, and becauſe this Subject of *Coercion* is of ſuch Mighty *Importance*, (even as much as the *Lives* and *Crowns* of all our *Kings* and *Queens*, and the Peace and Happineſs of *Great Britain* are Worth) I will in Anſwer to this *Obſervator* endeavour to make this Matter ſo Plain, that the Meaneſt Capacity in the Nation may be able to Underſtand it. And if they will *Practice* accordingly, it will ſave them from Cutting one anothers *Throats*, and all the *Miſeries* and *Deſtruction* they have brought upon Themſelves, by following this *Principle* of *Coercion*. Therefore tell me what this *Obſervator* ſays in Defence of it, and I will try what *Anſwer* I can give him.

(2.) *Country-m.* I will begin with his *Saxon Laws* and thoſe of St. *Edward*, of which you have ſpoke a great deal already. But here in this *Obſervator* he ſays, *I have Prov'd the Authentickneſs of St.* Edwards *Laws.*

Rehearſ. This is Bravely ſaid! But has he Produc'd any other *Authentickneſs* for them than the *Authority* of *Lambard*? Which I told him was by no Means ſufficient to make them *Laws* to us. Are the *Originals* of theſe *Laws* to be found among the *Records* in the *Tower* (where our *Acts of Parliament* are kept) that we may have Recourſe to them, and Compare them with *Lambard*'s Edition, and with what Accounts *Hiſtorians* or *Commentators* (ſuch as *Lambard*) give us of them? We may Appeal from a *Printed* Act of Parliament to the *Original*, in caſe of falſe *Printing*, have we the like Security in *Lambard*?

But I put this matter to a ſhort Iſſue, and that is, whether thoſe *Laws* are Pleadable in *Weſtminſter-Hall*? Or if the *Authority* of *Lambard* won'd be thought Sufficient there, to Eſtabliſh theſe as *Laws* to us, and to Juſtify *Coercion* againſt all our *Laws* which Condemn it?

(3.) *Country-m.* O, he has ſeveral *Anſwers* to that. The *firſt* is, *That St. Edward's Laws continues ſtill to be the Foundation of our Magna Charta.*

Rehearſ. But how do's he make *That* appear? Are they Recited in *Magna Charta*, or ſaid to be the *Foundation* of it?

Country-m. He ſays no more to that Point. If they be not, they ought to be! But he ſays, *Secondly*, that it is *Plain to a Demonſtration, that the Rehearſers Laws againſt Coercion, are far from being Pleadable in Weſtminſter-Hall in his Senſe; for not one of the Plotters, or their Counſil, did ever ſo much as Alledge in Bar of Judgment, that the Defendants*

dants (he Meant the Priſoners at the Bar) acted by the late King's Commiſſion, againſt whom there lay no Coercive Power—— Or had they Made any ſuch Plea, they wou'd ſoon have found the Bench to have Aſſerted the Coercive Power of the Parliament over the Late King James.

(4.) *Rehearſ.* How do's the *Obſervator* know that? Now I'm of a Different Opinion. That the *Bench* wou'd have been very Loath to *Aſſert* the *Coercive* power of the *Parliament* over the *King*. Even K. *Will.* wou'd not have taken that Kindly at their Hands. They knew the *Laws* better, and the *Abdication* upon which the *Convention* went, on Purpoſe to Avoid the *Coercion*.

But hark ye, Mr. *Obſervator*, what were theſe *Plotters* Try'd for? Was it not for their Aſſerting of *Coercion*, and Endeavouring to put it in *Practice*? And thoſe ſame *Laws* againſt *Coercion* which I have Quoted I doubt not were made uſe of againſt them, or others to the ſame purpoſe. How otherwiſe cou'd they have been *Condemn'd*?

Nay, by your *Principles* they were to be *Juſtify'd*. For they wou'd have *Acted* only what you and all the *Whiggs* Maintain, that is, the *Coercive* power of the *People* over both *Kings* and *Parliaments*. For theſe *Plotters* were ſome of the *People*.

Country-m. This has ſtrengthn'd thoſe *Laws* you have Quoted againſt *Coercion*, when We ſee theſe *Plotters* Condemn'd by thoſe *Laws*, Are thoſe *Laws* then *Antiquated*, are they of no more *Force*, even by the *Revolution*? All which the *Obſervator* wou'd have us Believe!

(5.) But, *Maſter*, his *Third* and laſt Reaſon againſt Appealing to *Weſtminſter-Hall*, is beſt of all. Thus ſays he to his Country-Man. *But after all, Roger, Weſtminſter-Hall is not a proper Place to determin Controverſies about Kings breaking their Original Contract, and whether they become Tyrants by ſo doing. Theſe things muſt be Determin'd by thoſe who are joint Legiſlators with our Princes*, viz. *Our two Houſes of Parliament*.

Rehearſ. Joint *Legiſlators* with our *Princes*—— But then I hope not *Without* our *Princes*. Far leſs *Againſt* them!

How oft have we been ſent to *Lawyers* to Settle our *Conſcience* about *Revolutions* and different *Claims* to the *Crown*? We have been told, That *Divines* have nothing to do in this Caſe. But that we muſt be Determin'd by the *Learned* in the *Laws* and our *Conſtitution*. That theſe know beſt whether a *King* has Broke his *Original Contract*? Or whether ſo far as to be *Depoſable* for it? Yet here the *Obſervator* turns them all out, as being no Proper *Judges* in this Matter! No, But we muſt go to the *Parliament*.

(6.) *Country-m.* But t'other Day he Quoted an *Act of Parliament* to you, 12 *Car.* II. c. 30. Which ſpeaking of a former *Parliament*, (that is, which was ſo Eſteem'd at the time) made it no *Parliament*, but a Company of *Rebels* and foul *Miſcreants*, who ſought to *Shelter* themſelves under the *Name* and *Authority* of a *Parliament*. Now in this Caſe, where there is a Diſpute about the *Legality* of a *Parliament*, it wou'd be Ridiculous to go to that *Parliament* to know whether they were a *Parliament* or not? For, as you told me before, No *Parliament* that ever was in *England* (before that time!) did Aſſert their own *Authority* half ſo High as that *Rebel-Parliament* in 1648. (which *Baxter* call'd the *Parliamentum Beatum*) yet they were *Miſcreants* tho' they took *Arms* and carry'd on a *War* againſt their Lawful *King*, for the Good of the *Proteſtant* Religion! And ſure the *Obſervator* wou'd not have me go to ſuch a *Parliament* as this, to Ask them whether they were a *Parliament*, and an *Honeſt* and *Lawful* one too! And whither then muſt we go to Know this? Even to the *Laws*, and to *Lawyers* as knowing theſe beſt. And yet I'll Warrant there were *Lawyers* in thoſe Times who Juſtify'd all that was then done!

(7.) *Rehearſ.* But I told you before, That none of them, no not *Bradſhaw* at the Mock *Tryal* of the *King*, cou'd Produce one *Law* or *Act of Parliament* for what they did. They went (with the *Obſervator*) to Old Imaginary *Laws* of *Saxons* and *Original Contracts* in the *Clouds*! But when I ſee the Known and Receiv'd *Laws* ſpeak Full and Expreſs againſt *Coercion*, I need not ask any *Lawyer* in the World whether *Coercion* be *Lawful*? I may as well Ask whether it be *Lawful* to *Kill*, *Steal*, or Commit *Adultery*?

(8.) But after all, the *Obſervator* has quite miſtaken the Queſtion. For that was not whether the *King* had broken his *Original Contract*, or were *Depoſable*? Of which he will not let *Weſtminſter-Hall* be *Judge* (nor I neither) but whether ſuch things, as *Lambard's Saxon Laws*, are *Laws* with us at this Day? And ſure *Lawyers* ſhou'd beſt know what is *Law*. As whether ſuch a thing be an *Act of Parliament* or Not? For this is the Caſe.

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Vol. 4. Numb. 2.

THE REHEARSAL.

1. The Diſpute is only how to know an *Act of Parliament.*
2. The *Obſervator* yields all the *Judges* and *Lawyers* in *England* to be on my Side.
3. His *Dernier Reſort* of *Parliament* makes againſt him moſt of all.
4. He grants that *Coercion* over the *King* or the *Crown* is *Treaſon*, and *Nonſenſe.*
5. But he ſays a *Tyrant* is no *King.*
6. Then no *King* can be a *Tyrant.*
7. What he means by *Coercion* over the *Crown.* He Separates the *Authority* of the *King* from his *Perſon.* Which is *Traiterous.*
8. He is againſt the King *de Facto*, unleſs he be *de jure* too.
9. He thinks the late King *James* Ceas'd to be *de jure* for the *Toleration* he Granted to the *Diſſenters.* The *Stile* of King was given to K. *Cha.* I. at his *Tryal*, and on the *Scaffold.* What *Lambard* meant by Loſing the *Name* of *King.*
10. By the *Obſervator's* Rule we cannot know who is *King*, or who is *Tyrant.*
11. His Argument Strikes at all *Kings*, *Good*, *Bad*, or *Indifferent.*
12. By his Aſſertion ther is not a *King* or *Queen* now in the World, or Ever were.

WEDNESDAY, *October* 6. 1708.

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1. *Country-man.* YOU have ſet the *Obſervator* Right, in the Cloſe of your Laſt, *Maſter*, as to the *State* of the *Caſe* betwixt you; which is no more than if I ſhou'd Quote a Falſe *Act of Parliament* in *Weſtminſter-Hall*, and then ſhou'd Deny that all the *Judges* and *Lawyers* there cou'd tell better than I whether it was an *Act of Parliament* or not? For which I ſuppoſe there is no more than going to the *Statute Book* for it. And if I cannot ſhew it there, or in the *Original Records*, then it is no *Act of Parliament.* For all our *Acts of Parliament* are there. And if the *Obſervator* cannot ſhew his *Saxon Laws* there, they are no *Laws* of *Ours.* And yet *Weſtminſter-Hall* muſt be no *Judge* of this, but only the *Parliament*!

(2.) *Rehearſ.* However, he by this has given me all the *Judges* and all the *Lawyers* in *England* on my ſide. And if we all cannot hold it out againſt the *Obſervator*, he is a Man of *Mettle* indeed!

(3.) But now that I may Demoliſh him Intirely, and not leave him a Rag to cover his Nakedneſs, I will go with him to his *Dernier Reſort* the *Parliament.* And he will find as few Friends there as in *Weſtminſter-Hall.* All make againſt him. Nay, none ſo bad as this! For I have produc'd *Acts of Parliament* not only Condemning all *Coercion*, as if then Enacted by *Authority* of that preſent *Parliament*, but *Declaring* of Former times, that by the *Undoubted* and *Fundamental Laws* of this *Kingdom*, neither *Parliament* nor *People* ever *Had*, or *Have*, or *Ought to have* any *Coercive* Power over the *Kings* of this *Realm.* And can we Suppoſe that none of either *Houſe* of *Lords* or *Commons* had ever heard of *Lambard* and his *Saxon Laws*? Yet we ſee what Regard was paid to them! That notwithſtanding of all that the *Obſervator* has Pleaded out of them, yet that *Coercion* Ever was againſt the *Fundamental Laws* of this *Realm*, and that this was *Undoubted.*

Country-m. Alaſs, poor *Obſervator!* Whither will he go Now? His *Dernier Reſort*, as well as *Weſtminſter-Hall*, has Forſaken him, and cut him down more than all the Reſt of his *Evidence.*

(4.) But, *Maſter*, he ſeems to give up the Cauſe, and come to your Hand intirely, for in the ſame *Obſervator* you were laſt upon of the *firſt* of *September* laſt, N. 57. he ſays thus to his *Roger*,

" *He* (the Rehearſer) *talks of a Coercive* " *Power over Kings, and over the Crown, which* " *I have told him, as Plain as I cou'd, is Non-* " *ſenſe as well as Treaſon, and Defended by* " *No body that I know of.*

Now what wou'd you have more? He makes it *Nonſenſe*, as well as *Treaſon.* He Clears both the *King* and the *Crown* from all *Coercion.*

(5.)

(5.) *Rehearſ.* You Miſtake him, *Country-man.* He explains himſelf afterwards, as he did in ſeveral of his *Obſervators* before, That if a *King* breaks the *Laws*, he *ipſo facto* Ceaſes to be a *King*, and from that Moment Commences a *Tyrant!* And he is only for Depoſing *Tyrants*, but not *Kings.*

(6.) *Country-m.* But is not a *Tyrant* a *King*? Don't we ſay a *Tyrannical King*? Which cou'd not be, if a *Tyrant* were not a *King.*

(7.) But he frees the *Crown* too from *Coercion.* By which I don't Suppoſe he Means to *Coerce* ſome of the *Jewels* out of it, as *Blood* did. But to *Coerce* its juſt *Power* and *Prerogative*, that is, the *Authority* of Him who has *Right* to Wear it. For otherwiſe it has no *Right* more than ſo much other *Gold*, Unleſs it be kept in a fine *Caſe.* Now when the *King* do's any *Illegal* Act, and ſo Ceaſes to be *King*, what becomes of the *Crown*? It is in the *Clouds*, for it is upon no Body's Head, becauſe no body is *King*! What do's the *Obſervator* then mean by *Coercing* the *Crown*?

Rehearſ. This is to Diſtinguiſh the *Authority* of the *King* from his *Perſon.* And if the *Obſervator* will take the Word of an *Act of Parliament*, this is a *Traiterous* Poſition, by the *Act* of *Uniformity.*

(8.) *Country-m.* But what do's he mean by ſaying that ſuch a *King* loſes the *Name* of *King*? I ſuppoſe he means *de Jure*, and not *de Facto.* For in *Fact* he ſtill keeps the *Name* of *King* (let him be as *Tyrannical* as he will) ſtill he is put out of Poſſeſſion. We have no other *Name* to call him by.

(9.) I ſuppoſe the *Obſervator* thinks that the late King *James* did Ceaſe to be *King* ever after he had Granted a *Toleration* to the *Diſſenters* contrary to *Law* (yet they Thank'd him *Heartily*, but they now ſay *Hypocritically*, for it) But ſtill he Retain'd the *Name* of *King.* They did not Call him Mr. *Stuart*, nor Mr. *Tyrant*! And they call'd his Father *King* of *England* when they were *Trying* him as a *Tyrant.* The *Executioner* call'd him his *Majeſty* when his *Head* was upon the *Block.* But Mr. *Obſervator* wou'd not have been ſo *Civil!* And all from his Miſtake of *Lambard* (as you have ſhew'd me before) That a *Tyrant* loſes the *Name* of *King*, that is, do's not Deſerve it. As we ſay ſuch a one is not a *Man*, but a *Beaſt*, he's a *Dog.* Which the *Obſervator* taking *Literally*, he ſhews his *Philoſophy* upon it!

(10) But another thing, Mr. *Obſervator*— Suppoſe I do not think that *King* a *Tyrant*, whom you think ſo? And that I think him to be a *Tyrant*, whom you think a Moſt Excellent *King*, a Reſtorer of *Liberty* and *Property* &c. What a Confuſion will here be about the *Name* of *King*? When hardly *Three* ſhall Agree in it! And we ſhall not know what one another Mean by *King* or by *Tyrant!*

(11.) *Rehearſ.* Ther are but three ſorts of *King*'s that I know of, that is, *Good*, *Bad* and *Indifferent.* We ſhall ſay Nothing of the *Bad.* But will the *Good*, or the *Indifferent.* Eſcape? Firſt for the *Good.* In my *firſt Vol.* N. 75. I have Quoted a Top *Whigg* Proving that *Good Kings* are Worſe than *Bad* ones, and more Dangerous to our *Liberties*, which they may *Coax* us out of, while we ſuſpect *Bad* ones, and are upon our Guard. He compars *Good Kings* to what we call *Good Witches, who ſeem to Cure one, that they may without Suſpicion Bewitch Twenty.* And we know the *Fable*, how the *Sun* Sooth'd the *Traveller* out of his *Cloak*, which the *Storm* cou'd not Force from him. This was a fit *Argument* for this *Author*, who was *Sollicitor* againſt King *Char.* I. at his *Tryal*; becauſe of the General Reputation that *Prince* had Obtain'd of being a *Good* Man. So that we ſee they want not Pretences againſt *Kings*, even for their being *Good*!

And for the *Indifferent*, we have Examples of *Kings* Depos'd, *propter Inutile Imperium*, becauſe they were neither *Good* nor *Bad*! So that to be a *King* is *Crime* enough with the *Whiggs*, and they will never want *Objections* againſt him, let him be *Good*, *Bad*, or *Indifferent!* There's none of them but may loſe the Name of *King*, according to the *Obſervator.* He wou'd have that *Name* Aboliſh'd.

(12.) *Country-m.* It is *Aboliſh'd* if ther be Ne'r a one in the World Deſerves it. And ther is none according to *Obſervator*, or Ever was. For as you ſhew'd *Num.* 48. of the laſt *Volume*, he makes *Solomon* a *Tyrant*, and ſays, he ought to have been *Depos'd*, as it is in the *Obſervator* of 10 *July* laſt, N. 42. Then no Man or Woman's *Wiſdom* can ſecure them. No, nor their *Love* to their *Country*, and the utmoſt *Care* of it, in making it *Rich* and *Proſperous*, and Preſerving it in *Peace* and *Plenty* all his *Reign.* And never *Oppreſſing* any, of which we have not one Inſtance in all the Reign of *Solomon.* Yet all this cou'd not Prevent Rebellious *Tribes*, Spirited by a *Jeroboam* to call this *Reign* a *Grievous Yoke!* We have done ſo in *Reign's* next to *Solomon's* for *Peace* and *Plenty.* And if we had a *King* who ſhou'd Promote *Trade* like *Solomon*, till he made *Silver* as Plenty as *Stones* in *London*, the *Whiggs* wou'd flie in his Face, and the *Obſervator* wou'd *Un-King* him, as he has done to *Solomon.* And if the Name of *King* did not belong to him, then, as I ſaid, ther is not a *King* or a *Queen* now upon the Face of the Earth, or ever were. For none made their *People* ſo *Great* and *Rich* as *Solomon.*

ADVERTISEMENTS.

TWO Sticks made One, Or, The Devil upon Dun.

London Printed and Sold by the Bookſellers of *London* and *Weſtminſter.* 1708.

Vol. 4. Numb. 3.

THE REHEARSAL.

1. The *Observator* tempts me to stay longer with him. He will not let me go to Mr. *Hoadly* yet. But 'tis all one.
2. He Complains to the *Publick* of me, for not *Answering* his *Argument* to Prove that the two *Houses* of *Parliament* are *Co-ordinate* with the *King* in making of *Laws*.
3. All which I Answer'd long ago in the *Sluce* and the *Mill*. It is further shew'd, That they cannot be *Co-ordinate*.
4. The *Observator*'s Interpretation of, *The King can do no Wrong*, Proves directly against it. *Bracton*'s Interpretation of it.
5. There's no *Law* in *England* before the *King*.
6. Nor in the *World*. Which the *Review* has Own'd.
7. A new Argument just now sent to the *Observator* in a *Letter*, that the *Laws* against *Co-ercion* are *Repeal'd*, which I particularly *Answer'd* in mine of the 10th of *March* last.
8. The *Statute* 12 *Car.* 2. c. 30. which above all others the *Coercion-men* wou'd have to be *Repeal'd*, is now own'd as *Law* in *Westminster-Hall*, by *Queen* and *Parliament* and the whole *Nation*. And Read by the *Clergy* in our *Churches*, even since the *Revolution*.

SATURDAY, *October* 9. 1708.

(1.) *Country-man.* LET me beg your Patience, *Master*, to say a Word or two more to the *Observator* we were last upon, *Num.* 57. for tho' I know you are Tyr'd of him, and you were saying you Intended to go to something else. Yet it may be of use to Clear every thing he says, before you leave him.

Rehearsal. I comply with you the more Willingly, *Country-man*, because Answering one *Whigg* is Answering them all. For they have all but one *Note*, like the *Spring Bird*. I had some Business with Mr. *Hoadly*, to whom I promis'd to Return soon, but have been thus long Detain'd by Mr. *Observator*, who is such Excellent Company, it is hard to get from him! And yet I have not been far from Mr. *Hoadly* all this while. For Mr. *Hoadly*, or Mr. *Observator* (upon this Argument) are much at one.

(2.) *Country-m.* Then, *Master*, this same *Observator*, N. 57. Complains Grievously of you, and Appeals to the *Publick* against you, that you will not *Answer* him. He says, *I hope the Publick will Excuse me to put them in Mind (for I doubt not the Rehearsal wou'd willingly have it forgotten) That on Saturday the 17 of August last, I fully Prov'd against him, that our Lords and Commons have a Joint Authority with our Kings in making of Laws; and that without their Concurrence, our Princes can make none of themselves. To which I have Receiv'd no Answer.*

(3.) *Rehearf.* He means since he Wrote it. But it was fully *Answer'd* before. Has he forgot the *Sluce* and the *Mill*? It is in Mine of the 12 *June* last; And I'll still Refer it to any *Miller* in *England*, whether it is the *Sluce* or the *Water* that makes the *Mill* to go? And I will leave it to the *Publick* to Judge, whether every Tittle of what the *Observator* said afterwards, is not there *Answer'd* or *Obviated* beforehand? For I know what they have to say, and they can *Answer* no otherwise than as I have Chalk'd out for them. And they never *Answer* a word to me (the *Observator* has not) only puts the *Objection* over again—— And then Complains for want of an *Answer!* Come Mr. *Observator*, have you said any thing to my *Sluce* and my *Mill*? Tell me. I gave you an *Argument* might be *Felt*, you may *See* it with your *Eyes*. Do's the *Sluce* turn the *Mill*, tho' it lets the *Water* go that do's Turn it? And tho' the *Sluce* and the *Water* are Joint in this, yet they are not *Co-Ordinate*. As I say the two *Houses* of *Parliament* are not with the *King* in making of *Laws*, tho' they go *Jointly* together. But they Cannot be *Co-Ordinate*, because Whatever *Authority* the *Parliament* has is *Deriv'd* wholly and solely from the *Crown*. And the *Power* that is *Deriv'd* can never be upon the *Level* with

That

that from which it is *Deriv'd*. Both *Houſes* of *Parliament* call the *King* their *Soveraign Lord*, and ſtile Themſelves his *Moſt Dutiful and Obedient Subjects and Servants*, and Swear *Allegiance* to Him. Do's he Swear *Allegiance* to *Them*? Is *Soveraign* and *Subjects*, *Maſter* and *Servants* the *Stile* of *Co-Ordinate* Powers? Mr. *Obſervator*, I ſhall Complain to the *Publick* if you do not *Anſwer* this.

(4.) *Country-m.* He has *Anſwer'd* it already, for in the ſame *Obſervator*, he ſays, *Our Kings have no Power but what the Law gives them; and therefore it is Juſtly ſaid, they can do no Wrong.*

Rehearſ. Juſtly ſaid! No, Mr. *Obſervator*, it is moſt *Unjuſtly* ſaid, as you mean it, and the *Conſequence* turns Directly againſt the *Senſe* you put upon this. For if the *King* has no *Power* but what the *Law* gives him, *Therefore* he may do *Wrong*, and is *Accountable* to the *Law*. But if the *King* derive his *Authority* from *God* alone (as our *Laws* ſpeak, which I have Quoted) that *Maxim* of our *Law*, *That the King can do no Wrong*, Means only, That he is not *Accountable* to us for any *Wrong* he do's. And is of the ſame Import with that of *Eccleſ.* viii. 4. *Where the Word of a King is, there is Power: and who may Say unto him, What doeſt thou?* That is, he has no *Controuler* upon *Earth*. The Caſe is put Directly by *Bracton* (as I have Quoted him before) That the *King* do's do *Wrong*, and will not *Amend* that *Wrong*, for all the *Supplications* and *Remonſtrances* can be made to him: And even in that Caſe his Determination is, *Sufficit ei pro Pœna*, &c. *That it is Sufficient Puniſhment to him, that he is to Expect God to be an Avenger, for he has no Superior upon Earth.* This was his Notion of that *Maxim*, *That the King can do no Wrong.*

(5.) *Country-m.* But what ſay you to the firſt part of the Aſſertion, that *Our Kings have no Power, but what the Law gives them?*

Rehearſ. What Law does he mean? If he means the *Law* of *God*, I agree with him: But if he means the Municipal *Laws* of *England*, I deſire him to ſhew me thoſe *Laws*. The firſt in our *Statute-Book* is *Magna Charta*. Which is Nothing but a *Charter* from the *King*. But being Confirm'd by ſeveral *Acts of Parliament* afterwards, it paſſes as a *Law*. And I wiſh it were obſerv'd. But this *Charter* did not make the *King*, for the *King* made it; and that of his own *meer Will* and *Pleaſure*, as the *Charter* Speaks.

(6.) Then if you go higher, to the *Original* of *Laws* and *Parliaments* in the *World*, I deſire to know that *Parliament*, which made the firſt *King* in the *World*, and in whoſe *Name*, and by what *Authority* that *Parliament* was call'd? This is a *Queſtion* I have often Ask'd the *Obſervator* your *Predeceſſor*, but could never have an *Anſwer*. Should not I complain to the *Publick* of this? The *Review* indeed fairly own'd it was not to be *Anſwer'd*. And that all the *Schemes* built upon it would not hold Water. And therefore gave them all up. Tho' like a true *Whigg*, he Sticks to all the *Conſequences* of them Still! For a *Whigg*, tho' he gives Ground, is not to be *Conquer'd!*

(7.) *Country-m.* But, *Maſter*, there is juſt now come to me by the Poſt, the *Obſervator* of the 8. laſt Month, *Num.* 59. Wherein are two Brave *Letters* ſent to him, for which he is very *Joyful*, and Prays the *Authors* to Continue to Help him againſt the *Rehearſal*. Have you *Anſwer'd* theſe *Beforehand* too? Let me put them to you. One is, I Suppoſe, from ſome young *Whigg-Lawyer*, who ſhrewdly obſerves, That the *Declaration* in the *Act of Uniformity* requir'd to be *Subſcrib'd* by the ſeveral Perſons therein Specify'd, Of its *not being Lawfull on any Pretence to take Arms againſt the King*, &c. is Repeal'd by the *Act* 1 *Will.* and *Mary*. And then he leaves it to the Conſideration of the *Obſervator*, Whether all other *Acts* againſt *Coercion*, *are not hereby virtually Repeal'd, tho' not particularly Repeated?*

Rehearſ. I have *Anſwer'd* this *beforehand* too. As you will ſee Vol. 2. N. 44. Where after ſetting down ſeveral *Acts of Parliament* againſt *Coercion*, I foreſaw this *Objection*. And the *Obſervator* or his *Letter-Writer* (if they pretend to *Anſwer* me) ſhould have ſaid ſomething to that eaſy *Solution* I there give, before they had Trumpt up this *Objection* again. But this is their way. and I cannot help it. But I can eaſe the Reader from the tediouſneſs of Repetitions. I dare not make ſo bold as the *Obſervator*. I want not matter to make out a Paper.

(8.) *Country-m.* Then let me come in for a Stroke *Maſter*.

In *Eaſter Term* of the 2d year of her preſent Majeſty's Reign, one *Taylor* a *Tanner* in *Southwark* was Fin'd 40 *Mark*, and Sentened to ſtand twice in the *Pillory*, for the following Words, *King Char.* I. *was well Serv'd in having his Head cut off, and 'tis Pitty his two Sons K. Char.* II. *and K. Jam.* II. *were not ſo Serv'd too.* After the Caſe was fairly Argu'd, between the Council for the Queen and that for the Defendant; my Ld. C. J. *Hole* declar'd, that tho' the Words were ſpoke of Dead Kings, yet this Doctrin affected the Living, and doth not this, ſaid he, Juſtify that horrid Tenet of Murdering of Kings? He then order'd that Statute of 12 *Car.* II. to be Read, whereby the 30th of *January* is made a perpetual Faſt, &c. From whence he Infer'd that the Principles which Prompted the Defendant to ſpeak theſe Words are Condemn'd by that *Statute*. Theſe Principles (ſaid another *Judge* upon the Bench) have overturn'd one Government already, and ther are now a ſet of People, whoſe Doctrin it is, that ther is a Power above the *King*, and Drink a Health to our *Soveraign Lord* the *People*.

All this (and more) a Friend of mine took down in his *Pocket-Book*. But the *Obſervator* has Excepted againſt *Weſtminſter-Hall!* Well then, he muſt except againſt *Queen* and *Parliament* too! For why do they keep the 30th of *January*, if the *Statute* which Enjoyns it be *Repeal'd*? (As the *Obſervator* is Labouring to Prove!) Why wou'd the *Clergy* read it in our *Churches*?

London, Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 4.

THE REHEARSAL.

1. No *Act of Parliament* in *England*, no not *Magna Charta*, has ſo *Solemn* an *Atteſtation* to it as the *Statute* 12 *Car.* II. c. 30.
2. This looks like *Concert* in the *Obſervator*; but liker a *Trick* put upon him, to draw him in to Inſiſt upon this *Statute*.
3. This *Statute* will not, cannot be *Repeal'd*.
4. Either *Cobler* and *Tinker*, or *King* and *Parliament*, muſt be *Judge*.
5. A Word to Mr. *Ben. Hoadly*, upon his laſt *Aſſize Sermon*, of *Who ſhall be Judge?*
6. *Coercion* effectually *Coerced*.
7. An *Anſwer* to a *Letter* ſent to the *Obſervator* concerning the *Sacrament* being a *Sacrifice*. Wherein our *Liturgy* and *Articles* are Clear'd.

WEDNESDAY, *October* 13. 1708.

(1.) *Country-man.* I Think the *Obſervator* and all our *Whiggs* and *Diſſenters* are now Intirely Demoliſh'd as to the Point of *Coercion*. Particularly as to that *Statute* 12 *Car.* II. c. 30. which Mr. *Obſervator* wou'd have *Antiquated* (tho' at the Same time he Plealds for the *Authentickneſs* of St. *Edward*'s and the *Saxon* Laws) and his truſty *Letter-Man*, Learned in the Laws, wou'd have to be *Virtually Repeal'd*. For ther is no *Act of Parliament* in all our *Statute-Book* which is ſo flagrantly own'd, and with ſo much *Honour*, as this ſame *Statute* of 12 *Car.* II. c. 30. even at this Day. The *Queen*, *Parliament*, and all the *Nation* ſtill obſerving the 30th of *January* in purſuance of that *Act*. And it is not only Own'd as *Law* in *Weſtminſter-Hall* (of which I have given a notorious Inſtance) but a Proclamation containing the Subſtance of it is Order'd to be Read *Yearly* in our *Churches* in time of *Divine Service*, every *Sunday* the next before the 30th of *January*, as a Preparation for the Sad *Solemnity* of that *Day*, and ſo it is Intermixt with our *Holy Offices*, and it is Made a *Part* of them thus *Publickly* and *Solemnly* in the *Preſence* of *God*, and in the *Face* of the *World*, to Renounce that *Damnable Doctrin* of *Coercion* over *Kings*, particularly over the *Perſons* of the *Kings* of this *Realm*, either by the Pretended Authority of *Parliament* or *People*, or any other *Perſon* or *Perſons* whatſoever.

And there is a *Penalty* for the Neglect of Reading the *Proclamation* put out in purſuance of that *Act*, and which is indeed a *Repetition* of it. Of which thoſe *Clergy* had need have a Care who ſhall *Neglect* it.

Rehearſal. Ther is not ſo *Solemn* and ſo *Authentick* an *Atteſtation* to any other *Act of Parliament* as to this, no, not to *Magna Charta* which does not come into our *Churches*, as not being ſuppos'd to have ſo much of *Conſcience* in it, or of what is Eſſential to the Preſervation and Support of the *Government*, and the *Peace* and *Happineſs* of the *Nation*.

(2.) *Country-m.* Therefore the *Obſervator* Inſiſting upon this Particular *Act*, which he knew was ſo well ſupported, and offering ſuch ſilly Arguments againſt it, as of its being *Antiquated*, and *Virtually Repeal'd*, was Playing directly to your Hand, and Cutting the *Throat* of *Coercion* in the moſt Effectual Manner! This looks like *Concert!*

But, *Maſter*, it looks liker a *Plot* of yours to draw the *Whiggs* into a *Nooſe*, and knowing where your *Fort* was *Impregnable*, to Drill them on to Attack where you were ſure to *Vanquiſh* them, and had a *Mine* to Spring wou'd blow them all into the *Air*!

(3.) *Rehearſ.* nay more, *Country-man*, as I have Provok'd them to ſhew one *Act of Parliament* which Allows of *Coercion*: So now I tell them, That no *Revolution* will Allow it, or *Repeal* thoſe *Laws* that *Condemn* it. Nor will lie under the *Scandal* of ſeeming to overthrow the *Undoubted* and *Fundamental Laws* of the *Realm*, or what is ſo Declar'd by *Act of Parliament*; as the *Crown* being free from *Coercion* is declar'd in the *Statute* 12 *Car.* 2. c. 30. Which therefore is never like to be *Repeal'd*, for if it were *Repeald*, that *Repeal* wou'd be Diſputed, as being contrary to the *Undoubted* and *Fundamental Law* of the *Realm*. And it wou'd Suppoſe, That *King* and *Parliament* are not a *Judge* of what is *Law*. And if ſo, then the *Repeal* wou'd *Repeal* it ſelf. For it cou'd ſtand upon no other Foundation than that of *King* and *Parliament*. And by this it wou'd be Apparent that *Law* and *Conſtitution* Signify Nothing.

King and *Parliament* may *Repeal* any *Law* of their own making, or of any former *Parliament*. And ſo they might this of 12 *Car.* II. if it had only *Enacted* againſt *Coercion*, but it did not *Enact* but *Recognize* and *Declare* what was the *Undoubted* and *Fundamental Law* of *England* from the Beginning. And if another *Parliament* ſhou'd *Declare* Contrary to this, then where ſhou'd we find our *Undoubted* and *Fundamental Law*? We ſhou'd

be all in Confuſion, and our *Conſtitution* wou'd be Utterly Loſt.

Therfore I think we may Reaſonably ſuppoſe that no *Parliament* will venture upon ſuch a *Stroke* as this. For it wou'd *Undermine* and *Deſtroy* their own *Authority*. And they wou'd be no longer *Judges* of what is *Law*.

And who then ſhall be *Judge*? Will you, Mr. *Obſervator*, leave it in the *Crown*?—— I ſee you *Start* at That! You'r *Frighted* out of your *Wits!* What then wou'd become of your Noble *Patriot-Barons*, of all the *Lewd* and *Whigg Harangues* about *Liberty* and *Property* from *Forty One* and Downwards, whereby the Silly *People* were *Gull'd* into Rebellion, and Perſuaded to *Cut* one anothers *Throats*, for fear of their *Lives*!

(4.) But if you will not let both *King* and *Parliament* together be *Judge* of this Matter (as in the Caſe of the *Statute* 12 *Car.* II. c. 30.) then who ſhall be *Judge*? Muſt you, *Country-man*, and the *Roger* of the *Obſervator* Determin *Abſolutely* of all our *Lives* and *Liberties*? A Happy *State* indeed! And what *Medium* ther is, is left to the *Obſervator*, to Mr. *Hoadly*, or to the Beſt *Whigg* in *Britain* to find out! It muſt be *one* or *t'other*! Ther's no Help for't! Then *Chuſe ye, Chuſe ye*, O, my Dear *Country-Men*! O, ye, who have the *Gift* of *Common-Senſe* left with you yet! Shall *Cobler* and *Tinker*, or *King* and *Parliament* be *Judge*?

Country-m. But Mr. *Hoadly* has found out a *Judge*. He ſays in his *Aſſize-Sermon* at *Hertford* the 26 of *July* laſt, that St. *Paul* Appeal'd to the *Laws*, and Pleaded his *Priviledge* as being a *Roman*.

(5.) *Rehearſ.* Is *Appealing* and *Pleading* a *Judging* of the *Cauſe*? Then every *Council* at the *Bar* is a *Judge*! Yes, ſays Mr. *Hoadly*, he's *Judge* of what he thinks fit to ſay. And every Man is *Judge* whether he will *Sue* another, or if he *Thinks* his *Cauſe* is *Juſt*? This is *Bantering* and *Punning* upon the Word *Judge*. Not to be Excus'd in a *Freſh-Man*, if he ſpoke it in Earneſt. But in a *Sermon* (and before a *Judge* too) it was Intolerable! Wou'd he *Paſſe* upon the *Court* at that Rate! But every body will *Judge* that he is *Stupidly*, or *Wilfully* Blind, who *Cannot* or *Will not* ſee the Difference betwixt a *Judgment* of *Diſcretion*, and of *Authority*, which I had ſo plainly told him that he cou'd not *Miſtake*. No, he did not *Miſtake*, it was a Wilful and Study'd *Prevarication*, to *Deceive* his *Auditors*, and Lead them into *Sin*, and the Deſtruction of both their *Souls* and *Bodys*! And all this, Rather than he wou'd undergo the *Shame* of *Repentance*! I allow his *Parts* and *Learning*, which he has ſhew'd upon other Occaſions. And it is by that viſible he pleads *Guilty*, and ſees that he Cannot Defend his *Cauſe*, or Juſtify the Principle of *Coercion*, therefore when he can *Argue* no more, he *Dodges* and *Shifts* to *Cheat* as many as he Can into *Perdition*! A true *Whigg*, who cannot *Repent*, and Reſolves to Dye *Hard*! I pray *God* touch his *Heart*. It is paſt the Power of *Man*, when I am ſatisfy'd he ſees the *Truth*, but will not *Own* it! But the Poſt he is in to *Corrupt* others, and *Harden* them in their *Wickedneſs*, will oblige me to take him to Task yet again, and ſince I cannot *Convert* him, I will Endeavour to *Diſable* him from doing any more *Miſchief*, by ſhewing the *Fallacie* of his *Arguments*, and giving ſome *Antidote* to the *Poiſon* of *Rebellious* Principles he Inſtills in the Heart of the Great *City*, where he is unhappily Plac'd (and where ther are too many Suſceptible to Receive ſuch Impreſſions) and in his *Hawking* to *Aſſizes*, the next moſt Publick Places; and then *Printing* his *Sermons*, to ſpread the *Infection* through the *Nation*.

But when I meet next with Mr. *Hoadly*, I wou'd have ſome time with him, and not be Diverted. Therefore I will take Leave of Mr. *Obſervator* for a while. Unleſs you have ſomething elſe to ſay to me from him.

(6.) *Country-m.* Nothing more *Maſter*, about *Coercion*. You have *Coerc'd* that ſo Effectually, (particularly as to our *Laws* and *Conſtitution*) that I ſuppoſe you will hear no more of it from the *Obſervator*, or any body elſe. That's Damn'd for Ever.

But, *Maſter*, ther is another *Letter* in the ſame *Obſervator*, N. 59 Wherein he Rejoices exceedingly! And before you Part with him I wiſh you won'd ſay ſomething to it. It is about another Subject, that of the *Sacrament* being likewiſe a *Sacrifice*, and the *Obſervator* thinks he has had great Help from this *Letter*.

Rehearſ. Juſt about what he had from the other *Letter* about *Coercion*! And it has been *Anſwer'd* already, as I have ſhew'd you the other was.

(7.) By the Learning and the *Phizz* of it, I gue it to be from ſome little *Prigg* of a *Non Con*, wou'd be Meddling, and may gain *Reputation* in being *Overcome*, for that he had *Ventur'd*!—— I *Challenge* the *REHEARSAL* (ſays he) *to ſhew me in what part of the Service of the Church, the Prieſt doth Offer that Sacrifice.* If he wou'd know the Senſe of our *Church* in the matter, let him firſt look into the *Second Part* of the *Homily, Concerning the Sacrament.* And there he will find, *That the Godly Fathers, Named it EUCHARISTIA, that is, Thanksgiving.* Whence it has with us the Name of the *Euchariſt*. And in the *Collect* immediately after the *Celebration*, we pray *God, Mercifully to accept This our SACRIFICE of Praiſe and Thankſgiving.* In the *Greek* Tranſlation it is the *Sacrifice* of the *Euchariſt*. And ther is no *Thankſgiving* at all in that *Collect* to which this might Refer. It is all *Supplication* and *Interceſſion*. And there we Offer this *Sacrifice* on behalf of *our ſelves* and of *All the whole Church*. And ſay after, *Although we be Unworthy to Offer unto Thee any Sacrifice* —— the firſt *Liturgy* of K. *Edw.* VI. and in the *Scotch-Liturgy* this *Collect* is put before the *Conſecration*. All the Difference is, that in the one we pray God to Accept the *Sacrifice* we are now about to *Offer*, and in the other, What we have now *Offer'd*.

In the *Preface* to Mr. *Scandret*'s Book of *Sacrifice* of *Divine Service*, to which I refer'd you *Vol.* 3. N. you will find ſeveral *Biſhops, Divines*, and other *Learned* Men of the *Church* of *England*, far from all Suſpicion of *Popery*, who have Aſſerted the H. *Sacrament* to be a *Sacrifice* as fully as I have done.

Now, Sir, it is Incumbent upon you to ſhew why the *Church* of *England* has deny'd this H. *Sacrament* to be a *Sacrifice*. But what ſhe ſays in her *Articles* againſt the *Popiſh Sacrifice* of the *Maſs*, you (*Modeſtly*!) turn as if meant of that *Sacrament* and *Sacrifice* which her ſelf do's offer.

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THE REHEARSAL.

1. The *Letter* that wou'd make me a *Papist*, Writes in Defence of *Popery* againſt me. He looks like a *Jeſuit*— But for his *Wit*!
2. The *Obſervator*'s Authority from the *Heathen*, as to the Power of the *People*, makes againſt him.
3. And likewiſe as to the *Council* of *Baſil*.
4. He falls upon me for what the Lord *Biſhop* of *Sarum* has Aſſerted.
5. His *Inſolence* in ſaying, That the *Queen*, when *Princeſs*, Join'd with thoſe who were in *Arms* againſt her *Father*. The Contrary ſhew'd from the *Declarations* of the *Prince* of *Orange*.
6. He allows not that the *Queen* has any *Right* by *Inheritance*, Contrary to the *Addreſſes* of the *Nation*.
7. He owns himſelf a *Traitor*, by making the *Queen* an *Uſurper*, if ſhe will not allow of *Coercion* over her ſelf.

WEDNESDAY, *October* 20. 1708.

(1.) *Country-man.* THE *Letter* printed in the *Obſervator*, N. 59. which you were upon laſt time, *Maſter*, ſays it was a *Pious Fraud* in you to ſay, *That according to the Papiſts the Sacrament was a Bloody Sacrifice, for that the Papiſts make it an Unbloody Sacrifice, as may be ſeen at large in the Catechiſm of the Council of Trent, in Bellarmin, and in the Biſhop of Meaux.*

Rehearſal. The Papiſts *Make* it ſo— That is, they wou'd *Make* it ſo if they cou'd. I know very well they pretend to do it, and call theirs an *Unbloody Sacrifice* (as I have told you before) becauſe it was the Language of the *Primitive Church*, and to avoid the Objection of *Chriſt* being *Sacrific'd* anew. Againſt which I argu'd, That if it was *Real Blood*, according to the Notion of *Tranſ-Subſtantiation*, then it was *Really* a *Bloody* Sacrifice. And if this Gentleman has any thing further to ſay on behalf of the *Papiſts* in this Point, he may ſpeak. And let the World Judge which of us two is moſt Inclin'd to *Popery*, and on whoſe ſide the *Pious Fraud* do's lie, whether on mine, who lay this Charge upon *Popery*, of theirs being a *Bloody* Sacrifice (which wou'd Effectually overthrow their Notion of *Tranſ-Subſtantiation*, and make it Abhorrent to all *Chriſtians*, and even to the *Papiſts* themſelves) or on the ſide of this Gentleman, who here Endeavours to Clear them from this Charge?

Have a Care Mr. *Obſervator*, that ſome *Jeſuit* do's not *Paume* upon you; under the *Maſk* of a *Non-Con*! It is not the firſt time, you know, they have made uſe of that *Pious Fraud*!

And this may make him ſo Angry with me, as to ask you this Civil Queſtion concerning what I have ſaid, *Pray, how do you call this? Ignorance, Folly, or a Worſe Name?* His *Rhetorick* has Flagg'd here a little, he ſhou'd have found ſomething more Diſtant from *Ignorance* than *Folly*! Was ther nothing elſe in his *Head?* But he may Call me what *Names* he Pleaſes, and make any thing of what I have ſaid but *Popery*! For it is the Direct *Oppoſite* to that.

(2.) *Country-m.* You have ſhook off this ſmall Gentleman. But pray, *Maſter*, before you quit the *Obſervator*, let me know what you have to ſay to a Great *Authority* he brings againſt you, *Num.* 60. as to the Power of the *People*, it is no leſs than that of a *General Council*, as he ſays, which, as he Quotes it, ſets the *People* above the *King*, and Refers to one *Cicero*, ſaying, *It is certain ther was a Time when the People liv'd without Kings.*

Rehearſ. But why did not Mr. *Cicero* Name that *Time*? He cou'd find none in all his Heathen *Hiſtories* before the *Grecian Commonwealths*. *Juſtin* begins his *Hiſtory* with owning that, *Initio rerum Nationumque Imperium penes Reges erat.* i. e. *That from the Beginning of things and Nations, Kings held the Government.* And *Tacitus* begins thus, *Urbem Romam a principio Reges habuere.* i. e. *Kings* had the Government of *Rome* from the *Beginning.*

But, *Country-man*, how oft have I told you, in Anſwer to our *Whiggs*, That they took their Notions of the *Original* of *Government* and the *Power* of the *People* from the *Heathen*, who knew not the *Original* of the *World*, or of *Mankind*, and how then ſhou'd they know the *Original* of *Government*? Therefore I endeavour'd to bring our

Whiggs

Whiggs to the *History* of the Holy *Scriptures*, where all these things are very *Particularly* set down. But I have not been able to Perswade them to this. They will stick to their *Heathens* still! Not to their *Histories*, for I will Appeal to that. But to their *Conjectures* how it was in the *Times* before those of which their *Histories* speak. And of this they know no more than *Beetles*. How shou'd they know it! They fancy'd *Government* fram'd by the *People*, as the *World* by the Concourse of *Atoms*. Both alike feasible! And we may as well Dispute the one, as the other, against the *Fact* of H. *Scripture*, how the *World*, and how *Government* began. But when these *Heathens* came to Believe the H. *Scriptures*, they saw their former *Folly*, and Reform'd their Notions. They then saw Plainly that *Government* was the Immediate *Institution* of *God*, without any *Intervention* of the *People*. And that the whole *Authority* of *Government* was Deriv'd Wholly and Solely from *God*; and is His *Authority*, which He has put into the Hands of *Men*. And hence arises, the only Obligation of *Conscience* to submit to any *Government* whatsoever. And hence it is that *Damnation* is Pronounc'd against *Resistance*, as being a *Resisting* the *Ordinance* of *God*.

Country-m. You have sufficiently Instructed me in this, *Master*. And I am fully Satisfy'd as to the *Heathen*. It is Plain whence their Ignorance of the *Original* and *Obligation* of *Government* did proceed.

But what shall we say to this *General Council* produc'd by the *Observator*? I know not whether he has Quoted the *Council* Right, or they Quoted *Cicero*?

(3.) *Rehears.* You need not trouble your self, *Country-man*, about that. Take it as he puts it, for it makes all for me against him.

Country-m. That's strange indeed! For it plainly sets the *People* above the *King*.

Rehears. It do's so. But, *Country-Man*, it was a *Popish Council*, Every Man and Mother's Son of them were all *Papists*.

Country-m. O! Were they so? Then I have him—— This *Observator*, without doubt plays *Booty*! What did you give him *Master*, to set this down? You have all, along laid it in their Dish, that these *Whiggs* and *Dissenters* have Borrow'd their Principles of *Coercion* and the Power of the *People* from the *Papists*. And now the *Observator* has made it Good! He has no other *Authors* to Produce against you, but *Pagans*, and *Papists*! And if he had Read that *Sheet*, of one side, you have several times Recommended to him, of the *Two Sticks* (the *Papists* and the *Presbyterians*) *Made One*, he wou'd have found Forty other *Instances* besides this *Council* of *Basil*. Yet I'm a *Papist* for Opposing this *Popery*, and he's a True Blew *Protestant* for Defending it, and Pleading it in his Justification!

(4.) *Rehears.* But I thought he won'd have paid more Deference to his Good Friend the Worthy Lord *Bishop* of *Sarum*, whom I did my self the Honour to Quote on my side, saying, *That the Asserters of the Popes Supremacy were the first* (among Christians) *who set up the Power of the People; for thus they Argu'd, that the Pope representing the whole Catholick Church, Consequently the Power of the People was Devolv'd upon Him, and so he might Dispose of Crowns at his Pleasure.* And upon the Comparison he Judiciously Determins, That it were better in the *Pope* than in the *People*, and that less *Mischief* wou'd come of it. So that if the *Observator* will make me a *Papist* for this, he has been so Kind as to give me good Company!

(5.) *Country-m.* But he has Clinch'd the Matter, in his next *Observator*, N. 61. where he Argues, *I prove what I say thus; Her Majesty is so far from Denying those Liberties, and particularly that of Our Power of Coercion over Tyrants, that when She was Princess, She actually Join'd—— those who took Arms against the late King James.*

Rehears. I am *Amaz'd* at his *Baldness*! The *Princess* went a Journey, and the *Observator* Presums to say, it was to *Join* those who were in *Arms* against her *Father*! Did she make any such *Declaration*? Or was *Observator* in the *Secret*? How else shou'd he know it? But I have Learn'd other things than to Prie into the *Councils* of *Princes*, or to Guess at their Secret *Intention*, when they do not think fit to *Declare* it themselves. And then we are Bound to *Believe* it!

But whatever She did, do's this *Repeal* the *Laws* against *Coercion*? Had the *Princess* Power to *Repeal LAWS*? He will not Allow that to the *Queen*.

(6.) *Country-m.* But he says, that, *Her Majesty when she came to the Crown, accepted it upon the Terms of the Declaration of Right which was Founded on the Power of Coercion.*

Rehears. Let him Prove it was so *Founded*. And there is not a Word of *Coercion* in the *Declaration of Right*. How oft have I Corrected him for this? He will Asperse the *Revolution*, and give the *Lye* to our late *Glorious* K. and all his *Declarations*; and to the *Convention* too, and their *Abdication* instead of *Coercion*; he will have them to be the same; let me do what I can!

But why shou'd not the *Queen* accept of a *Crown* that Descended to her by *Inheritance*? For was not she the *Next* in the *Line*? Will the *Observator* Deny it? And if she was likewise Nam'd in a *Revolution Act*, Did that make her *Title* the Worse? How many *Addresses* through the *Nation* did own her Right by *Inheritance*, and Congratulated her Accession to the *Throne* of her *Ancestors*?

(7.) Now if the *Queen* will not own that ther is a *Coercion* over her by *Law*, and will not Confirm all those *Liberties* granted by King *John* to the *Barons*, that is, to *Dethrone* her, to Seize her *Forts*, *Castles*, &c. and to *Distress* her *Person* all manner of Ways, if they think she do's not Govern Right, Then the *Observator* has Granted himself to be a *Traitor*, in making her a *Tyrant* and *Usurper*, they are his own Words, and this is the last Defence he has to make, see Mine of the 8th. last Month, to which he Refers.

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Vol. 4. Number

THE REHEARSAL.

1. The *Observator* go's the *Farther* in the *Deeper*, in *Treason* againſt the *Queen*.
2. I have no *Perſonal* Prejudice to him, but *Love* to my *Country*.
3. Former *Rebellions* are now *Recommended*, particularly that of the *Barons*, who are call'd Noble *Patriots*.
4. They were the greateſt Enemies to *England*. They gave *three Counties* to the *Scots* to help them in their *Rebellion*. And Choſe *Lewis* of *France* for their *King*.
5. The *Presbyterian Barons* Copy'd after them.
6. The Obſervator *Scolds* at me, to ſee if he can make me *Scold*.
7. He ſays I hold but *One* Error in the Church of *Rome*, becauſe I ſaid that ther is *One* which Supports the *Reſt*.
8. His abominable *Inſolence* in ſaying, That K. *Will*. Q. *Mary* and Q. *Anne* Join'd with Pope *Innocent* xi. to *Depoſe* their *Father*.
9. His putting it upon me will not Help him, for he can ſhew no ſuch Words of Mine. And to ſay I *Meant* it, is *Ridiculous*. That wou'd be an Eaſy *Excuſe* for any *Scandal*. So that it is All his own.

SATURDAY, *October* 23. 1708.

(1.) *Country-man.* INſtead of *Oppoſing* the *Obſervator*, I profeſs, *Maſter*, I begin to *Pi-* y him. I ſee not how ever he'll get off rom that *Charge* of *Treaſon* you have Exhibited againſt him. He pleads the *Charter* of King *John* as *Law*, and for *Coercion*, and ſays, *That thoſe Liberties* (which he granted o the *Barons*) *were never deny'd but in Times of Tyranny and Uſurpation.* To this when you had told him they were *Deny'd* at this day, that they were *Treaſon* by the *Law* now at this Time; And that this Aſſertion of his wou'd Infer, that this very *Time* was a *Time* of *Tyranny* and *Uſurpation*, Therefore did warn him of the *Danger* and *Cau-ion'd* him to Advance no more ſuch Treaſonable *Poſitions:* But he ſtands *Bluff*, and will not *Give Back* an *Inch*! Nay, he brings it nearer Home to her *Majeſty* ſtill, and urges her own Example when ſhe was *Princeſs*, as a Proof of his *Doctrin*, and to Juſtify *Coercion* over her ſelf now that ſhe is Poſſeſs'd of the *Crown*! For this you gave him due *Correction* in your laſt, and have ſo turn'd the Argument upon him, that I cannot ſee for my Life which way he can Extricate himſelf! He is in for *Cakes* and *Ale*— Over *Shoes* over *Boots*. You have ſo *Wier-drawn* him with your Arguments, from one thing to another, that he has *Plung'd* himſelf over *Head* and *Ears*, and now, *The farther in the Deeper*— I hope you mean no Prejudice to his *Perſon*.

(2.) *Rehearſal.* No, *Country-man*. I wiſh no *Perſonal* Prejudice to him or any body elſe. My buſineſs is only to Battle *Principles*, and to ſave the poor *People*, if I can, from being led like *Fools* to the Correction of the *Stocks*; to be Perſwaded by ſuch Treaſonable *Principles* as now flie abroad, to Deſtroy their own Happineſs, and being led into *Sedition*, to *Worry* and *Devour* one another, to Preſerve their *Liberties* and *Properties!*

(3.) To carry on this Deſign, the former *Rebellions* are Muſter'd up and Commended. Particularly that of the *Barons*, who are Repreſented to the *People* as Noble *Patriots*, the Aſſertors of their *Rights*, and the Curb of *Tyranny!* And the *Charter* they Extorted from King *John* with their *Swords* at his *Throat*, is now call'd the *Magna Charta* of our *Liberties* (to *Rebell*) and which, the *Obſervator* ſays, *are never Deny'd but in times of Tyranny and Uſurpation.*

Now to open the Eyes of the *People* a little, it will not be amiſs to give them a Scatch of their Worthy *Patriots* the *Barons*, and by what Ways and Means they wrought themſelves into that *Power* to Diſtreſs their *Kings* at the Rate they did, and to obtain ſuch *Charters* from them.

(4.) Know then, O my Deluded *Countrymen*, That theſe *Barons*, to ſtrengthen themſelves, enter'd into a *Confederacy* with *Alexander* the *Second* King of *Scots*, to whom, in Conſideration of the Aſſiſtance he was to give them againſt their own Lawful *King*, they aſſign'd the three Counties of *Northumberland*, *Weſtmorland*, and *Comberland*. And Mr. *Rymer*, in his ſecond Letter to the Biſhop of *Carlile*, tells us, there is Extant an *Inventory* of *Charters* made by order of *Alexander* the III. King of *Scots*, amongſt which are theſe *Three*, viz. A *Confederacy* between the *Barons* and the King of *Scots*. 2d. An Aſſignment of *Northumberland*, *Weſtmorland*, and *Cumberland* by the *Barons* to the King of *Scots*. And the third, a Confirmation of the

the [illegible] Grant of the *Barons* by *Lewis* Son of the *French King*, whom they had chose for their *King*.

Country-m. A Thousand Thanks to you for this *Master*. Now let me see who dare name the *Barons* to me, but as a Company of *Whiggs* and *Traitors*! *O Villains*! What! Sell the *Nation*! Give away whole *Counties* by their own Authority to the *King*'s Enemies! Nay, give the whole *Kingdom* to the *French King*'s *Son*, that is, to *France*! Are these the Noble *Patriots*! The *Assertors* of the *Rights* and *Liberties* of the *People* of *England*! And must the *Charters* they *Forc'd* from their *Kings* by these Means, granting *Coercion* over Themselves, be now put upon us for *Law*, and as the standing *Rule* of *Government*, even to this *Queen*, that if she will not Confirm these *Charters*, she must be a *Tyrant* and an *Usurper* to the *Whiggs*! Are these the *Loyal* Men, and her Best *Subjects*!

(5.) *Rehearſ.* How much was this more than the *Presbyterian Barons* did, in putting themselves under the *Protection* of the *French King* against King *Char.* I. And their Inviting the *King* and *Queen* of *Bohemia* to *Usurp* upon their *Father* and their *Brother*? Of both of which Noble *Plots* I have told you before. See *Vol.* 3. N. 25.

Country-m. They'r all Alike. And the *One* may very well serve as a *Precedent* for the *Other*. The *Papish Barons* to the *Presbyterian Barons*! Are they not *Asham'd* to *Quote* them?

Put them in a Bag and Shake them,
Your Self o'th Sudden won'd Mistake them.

Rehearſ. Well *Country-man*, have you done with the *Observator* yet? That I may go to something else.

(6.) *Country-m.* I must Encroach a little more upon you, *Master*, to say something to his *Num.* 62. Ther are *Strokes* in it very Remarkable. First he Charges you with *Billingsgate*.

Rehearſ. That cannot be. For he says Nothing that *Angers* me. I *Play* with him, and he *Snarles* at me. But some that don't Read the *Rehearſals* may think that I fall into his *Language*.

(7.) *Country-m.* He spends almost two long *Columns* in Naming several *Errors* of the *Church* of *Rome*, and says you hold but *One*, that is the *Popes Supremacy*. Therefore you'r a *Papist*!

Rehearſ. I said the *Supremacy* was that which kept under the *Bishops* of the *Church* of *Rome* from *Reforming* of their other *Errors*, of which I Nam'd several. And therefore that the *Supremacy* was the Chief *Point* to be Insisted upon, as that which supports all the Rest. I answer'd this before. And it is so *Silly*, I will say no more to't.

(8.) *Country-m.* Then, *Master*, Prepare for a *Home Thrust* at you! I profess it made all the Blood in my Body come into my Face! He says, That in yours of the 4th last Month, you *Spit your Venom on the Ashes of the late King William and Queen Mary, of Glorious Memory, and on the Face of her present Majesty— That they Join'd with Pope Innocent* XI. *to Depose their Father— And that they will Join with the Pope or the Devil, to Depose their Kings.*

Bless me! Thought I, my *Master* is gone now! How cou'd he be so Indiscreet to talk at this Rate! And I cou'd not suddenly think that the *Observator* wou'd have the Impudence to Quote him fasly! Therefore I ran to the *Coffee House*, and look'd that *Rehearsal*, where to my great Joy (and Exceeding Wonder at the *Malice* and *Face* of the *Observator*) I found not one Word of what he had said, you never so much as Nam'd, upon any Account whatever, either *Innocent* XI. K. *W.* Q. *M.* or Q. *Anne*. And he Redoubles his Thrust, and says, *That if such Traiterous Insolence pass Unpunish'd, there are some who Eat her Majesty's Bread, that don't Deserve it.* This is beyond *Snarling*, it is *Biteing* with a Vengance, *Master*!

Rehearſ. No, *Country-man*, it is but *Snapping* as *Mad-Dogs* do. I was Charging *Popes* with Abetting *Treasons*, and sometimes even Assisting *Sons* to *Depose* their *Fathers*. And hardly any that Read it cou'd avoid thinking of that Famous Instance of the Emperor *Hen.* V. who was Instigated by the *Pope* to *Rebel* against his Father *Hen.* IV. and to *Depose* him. Which he did, having first Procur'd a *Decree* of the *States* against his *Father*, and then he *Succeeded* him, and Persecuted him all his Life after. But the *Observator* will have it meant of no body but of K. *Will.* Q. *Mary*, and Q. *Anne*, and that the Pope *Innocent* XI. (whom I never Nam'd) Set them on work, and Assisted them to *Depose* their *Father*! I will not say what is Due to so Bold a *Reflection* as this—— But I'm glad I did not make it.

(9.) *Country-m.* This *Observator* minds me of *Tuchin* his, Predecessor, Who wou'd always be Explaining your *Meaning*, Master! What ever *Ill thing* you Mention'd, he wou'd Swear you *Meant* K. *Will.* and the *Revolution* by it. Nay, tho' you Nam'd *Oliver*, and Apply'd it to him. No Matter for that—— He was sure you Meant Somebody else, and he wou'd *Apply* it! And by this Means, Run himself into Twenty *Treasons*! And sometimes you wou'd lay *Traps* for him, and say before hand, now for a Wager the *Observator* Bites at this. And he seldom Miss'd! And he has got one to fill his Room! But that you My present *Observator*, fall not into this Mistake any More, I will tell you (without a Fee) That he who *Applies*, makes the *Scandal*. If I say, a *Rogue* and you say I *Meant* such a one, you may be Prosecuted for *Scandal*. And *You* only are Answerable. So look to it Hereafter. You have fair *Warning*.

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TWO Sticks made One, Or, The Devil upon Dun.

London Printed and Sold by the Booksellers of *London* and *Westminster*. 1708.

Vol. 4. THE Numb. 7.

REHEARSAL.

1. A true Deſcription of *Patriots*. Shew'd in the *Barons* dealing with King *John*. And what they got by bringing in a *Foreigner*.
2. What *Fools* the *People* are made by their *Patriots*.
3. *Edward* the *Confeſſor* was an *Uſurper*.
4. This the Reaſon why the *Obſervator* ſo *Be-Saints* him.
5. And becauſe at his Death he left the *Crown* to a *Foraigner* from the Lawful *Heir*, upon whoſe *Father* he had *Uſurp'd*.
6. How ſome Men come to be thought *Saints*.
7. How the *Conqueror* Trick'd the *Engliſh* as to *Oaths*.
8. The *Obſervator* Stabbs the *Revolution* to the Heart, and owns it to be Contrary to all our *Laws*.
9. His *Modeſt Aſſurance*, in Affirming that he had Quoted *Acts of Parliament* for *Coercion!* Thus he Gulls the *People*.

WEDNESDAY, *October* 27. 1708.

Country-m. YOU have in your laſt, *Maſter*, made a fair Riddance of our *Patriot Barons* and their *Rebellions*, which are Trumpt up by our *Modern Whiggs* as the Nobleſt Examples we can follow!

(1.) *Rehearſal.* I will go with the *Whiggs* through all Ages, and I believe they will hardly find an Exception, That they who ſet up for *Patriots*, and *Aſſerters* of the *Liberties* of the *People* againſt their Lawful *Kings*, were the Curſedeſt *Villains* that ever the Earth bore; and who, when they Prevail'd, overrun all *Law* and *Juſtice*, and *Trampl'd* upon the *People* and *Squeez'd* and *Oppres'd* them, far beyond any *Tyranny* can be Shew'd in their Lawful *Kings*.

Of which no Inſtance can be Greater than that of theſe *Barons* who ſet up for *Patriots*. For inſtead of Defending the juſt *Rights* and *Liberties* of the *People*, they took upon them to Govern them *Abſolutely* and *Deſpotically* at their own Will and Pleaſure, ſo as no *King* ever did, to *Sell* them and *Diſpoſe* of them and all that they had, even to *Foraign* Nations. They gave away and Alienated *three* whole *Counties* of *England* at one time to the *Scots*, to help them in their *Rebellion* againſt their *King*. Nay, they Beſtow'd the whole Kingdom of *England* to *Lewis* the *Dauphin* of *France* (they were fond of *Foraigners*) whom they brought over, and Crown'd him at *London*, *May*, 20. 1216. And having by theſe Means Diſtreſs'd King *John* to the Uttmoſt, they Forc'd that *Charter* of *Coercion* from him, which the *Obſervator* wou'd have to be good *Law*, and Obligatory upon all his *Succeſſors*, even upon Q. *Anne*, under thePain of their being thought *Tyrants* and *Uſurpers*, and ſo to have forfeited the *Crown*.

But King *John* deſerv'd all this (tho' not from his Rebellious *Subjects*) for he himſelf had *Uſurp'd* the *Crown* from his *Nephew* his Elder Brother's *Son*, whom he afterwards *Murder'd* to ſecure his *Title*.

Country-m. Then his *Title* was Good, tho' he came wickedly by it. But what were the *Mal-Adminiſtrations* of his *Reign*, for which the *Barons* took Arms againſt him?

Rehearſ. It is ſaid the *Engliſh* hated him for his Tyrannical *Taxes*, and ſevere Dealings with the *Church-Men*, for he outed the *Prelates*, and ſeiz'd their Goods.

Country-m. And did their New King *Lewis* mend the Matter?

Rehearſ. All the wrong way. For their Deliverer prov'd a Greater *Oppreſſor* than their *King*. And when King *John* was Dead, they took Arms againſt *Lewis*, and forc'd him back to his own Country; And being in Confuſion, they cou'd find no way to Peace or Quietneſs, but to Reſtore the King's *Son* (*Hen.* III. then but Ten Years old) to the Throne of his *Father*. And thus, after all the Expence of their *Rebellion*, they found themſelves juſt where they began! *Lewis* did not love the *Engliſh*, for as the *Hiſtory* tells us, he ſaid, *They were a Vile and Scandalous People for their Treaſons, and never to be Truſted, ſince, they had forſaken their own Soveraign Lord.* And therefore had privately Reſolv'd to *Exterpate* them, and bring over his own *Country-men*. And this was but Natural to a *Foraigner*, who muſt *Love* and *Truſt* his own *Country-men*, more than thoſe *Strangers* who cou'd not be *Faithful* to their own Natural-Born *Prince*. He may Love the *Treaſon* that Advances him to a *Throne*, but he muſt *Hate* the *Traitors*, and never *Truſt* them, who are ſo us'd to *Rebellion*.

But none of theſe things come into the Heads of Men once Engag'd in *Treaſon*. They muſt ſupport it, becauſe it is their own doing. They will Bear a Thouſand things from an *Uſurper* of their own ſetting up, for the Leaſt of which they wou'd flie in the Face of their own Lawfull *King*. As men will Endure more *Inſults* from a *Miſs* they keep, than from a *Wife*.

And in Both Caſes, men of *Liberty* will let all go to the *Devil*, and go themſelves too, rather than *Right* ſhou'd keep its Ground!

I have ſhew'd you the like in our *Scotch Covenanting Barons* (for *Rebels* of all *Religions* are the ſame) who put themſelves under the Protection of the *French King*, in Oppoſition to King *Char.* I. the Beſt *King* that ever *England*

gland saw. And this was for the Security of the *Proteſtant* Religion, and to Preſerve the *Rights* and *Liberties* of the *People*!

(2.) *Country-m.* But had they the Conſent of the *People*? Did they put it to the *Vote* of the *People*, whether they wou'd be under *French* Government or not? Or did all the *People* in *Northumberland*, *Cumberland*, and *Weſtmorland* Agree together, that they ſhou'd be put under the Dominion of the *Scots*?

Rehearſ. No, poor *Fools*! Their Conſent was never Ask'd. They were to be Diſpos'd of by their Worthy *Patriots*, the Noble *Aſſertors* of their *Liberties* and *Properties*! Who wou'd Miſtruſt a *Patriot*!

Country-m. O, *Rogues*! *Rogues*! Are theſe your *Patriots*, you *Whiggs*! I ſhall Hate that *Name* again as long as I live, and whoever ſets up for a *Patriot* in Oppoſition to his *Prince*, there I ſee a *Villian* in *Grain*, who ſeeks nothing but his own *Intereſt*, and wou'd *Sink* or *Sell* the *Nation* to *Foraigners*, if he cou'd make a *Shilling* by it! And thus the *People* are *Gull'd*, and have been led to their own Deſtruction, in all Ages, by their *Patriots*!

(3.) *Rehearſ.* I have one Inſtance more to give you of this *Country-Man*. It was one of theſe *Patriot-Barons*, the Earl *Godwin*, who Perſuaded that Silly Man *Edward* call'd the *Confeſſor*, to *Uſurp* the *Crown* from *Edward* his Nephew then Abroad in a Foraign Court. And what was Earl *Godwin*'s Deſign by this? Only to Aggrandize his Family, and make his Daughter a *Queen*, whom the *Confeſſor* Marry'd on Condition the *Earl* wou'd Help him to the *Crown*, Which he did, by calling an *Aſſembly* of the *States* at *Gellingham*, where they Voted the *Confeſſor* to be *King*, the Right *Heir* being then out of the *Kingdom*.

(4.) *Country-m.* Now I know the Reaſon why the *Obſervator* is ſo Diligent to *Saint* this *King*, whoſe *Laws* he Recommends to Us. He never Miſſes to call him *Saint Edward*. The *Pope* and the *Obſervator* make *Saints* of *Uſurpers*! And yet the *Presbyterians* will not give the Name of *Saint* to an *Apoſtle*, tho' they call Themſelves the *Saints* of the Earth! And in their Expoſitions ſay, as *Maſter Calvin* has it upon *Paul* in ſuch a *Chapter* and *Verſe*. They ſhou'd at leaſt have made him *Maſter Paul*, as well as *John Calvin*!

(5.) *Rehearſ.* You ſee ther are ſome *Popiſh Saints* will go down Glib with theſe Gentlemen! But I will give you ſome further Reaſons why they Allow and Call this *Edward* a *Saint*. He (like a *Wiſe* Man!) invited a *Foraign Prince*, *William* Duke of *Normandy*, to come and make him a Viſit into *England*, who was Related to the *Crown*, but not the next in Blood. And *William* made a good uſe of his Time, and Eſtabliſhed an Intereſt in *England*, whereby he found means to Succeed to the *Crown*, before his Turn came. Nay, he ſo Ingratiated himſelf with the *Confeſſor*, that at his Death he left the *Crown* to this *Foraign Prince* his *Coſin*, and Excluded *Edgar Atheling* the Next *Heir*, Son to his Nephew *Edward*, upon whom he had *Uſurp'd*.

Country-m. This was Worſe than his firſt *Uſurpation*. To *Entail* his *Wrong*——— But how came he to be *Sainted* at this Rate?

(6.) *Rehearſ.* O! He ſaid his *Prayers*, and went conſtantly to *Maſs*. He did neither *Swear* nor *Drink*. And was not this a *Saint*? Some Regard not what a Man *Do's*, but how he *Looks*! If you are *Demure*, and have a *Sanctify'd Face*, you may *Uſurp*, *Rebel*, or any of thoſe *Small* Matters! So you give not *Scandal* in your *Converſation*!

Country-m. The *Devil* can neither *Drink* nor *Whore*. But he can *Rebel*. And was the firſt *Rebel*, as you have Taught me.

Rehearſ. What ſignifies *Rebellion*, and ten Thouſand *Murders* that follow it, ſo we keep the *Sabbath-Day*! What is *Lying* and *Cheating*, *Swearing* and *Forſwearing* to this!

(7.) *Country-m.* And *William* the *Conqueror* did both, if he *Swore* to St. *Edward*'s Laws, as the *Obſervator* ſay's; and if they be ſuch as he wou'd Repreſent them, that is, Granting *Coercion* over himſelf. For to be ſure the *Conqueror* meant no ſuch thing.

Rehearſ. The *Obſervator* of 14 laſt *Auguſt*, N. 52. Quotes from *Lambart*'s *Saxon Laws*, That it was in the *fourth* Year of the Reign of *William* the *Conqueror* that he *Commanded Twelve Wiſe Men to Collect theſe Laws*, &c. So that he held not his *Title* from them. For he was in full Poſſeſſion of the *Crown* before, and had *Reign'd* four *Years*.

And by that time, perhaps, he found out the Humour of the *Engliſh*, who are Fond of *Oaths*, tho' never the Better for't! Therefore if they wou'd have a *May-Pole*, they ſhou'd have a *May-Pole*! And if he made no *Conſcience* either in *Taking* or *Breaking* his *Oath*, he ſerv'd them in their own Kind.

But we can make nothing of this Matter, unleſs we had the *Form* and *Words* of the *Oath* which he took. Dr. *Hicks* in his firſt *Saxon Grammar* has Printed the Old *Saxon Coronation Oath*, which is without any Conditions. And in his laſt *Saxon Grammar* he has given Us a *Charter* of this *King*'s Sign'd *William Conqueror*. This was the Common Manner of his Signing, $\frac{W|m}{C|qr}$ So that it ſeems he did not Relinquiſh his *Right* as *Conqueror*. He thought it the moſt Indiſputed Title with the *Engliſh*! Except in a *Paſtoral*, to make a *Feſt* of it!

Country-m. He had a ✠ in the Middle of his Name. It is a wonder they did not *Saint* him too! But I think ther were few *Saints* of his *Name*.

(8.) But, *Maſter*, the *Obſervator* of the *firſt* laſt *Month*, N. 57. ſays, *If the Laws againſt Coercion——— which Aſſert the Authority of the Crown to be Deriv'd from God alone, be Allow'd as a good Plea againſt the Declaration of Rights, the late James's Deſtronment, her Majeſty's Title, and the Settlement of the Hanover Succeſſion, I will fairly own my Miſtake.*

Rehearſ. This is Stabbing the *Revolution* to the Heart; in the Senſe of the *Obſervator*, who will have it the *Deſtronment* of the late K. *James*; and will not go upon the *Abdication*, as the *Convention* went; of which I have often Admoniſh'd him. For if you will put the *Revolution* upon the Foot of *Coercion*, as the *Obſervator* and the *Whiggs* will have it, the World cannot ſave it from being in direct Oppoſition to theſe *Laws* which Condemn *Coercion*, and Aſſert the Authority of the *Crown* to be from *God* alone of which I have Quoted ſome, *Vol.* 2. N. 44. None of which the *Obſervator* denys, or can put any other Senſe upon them.

(9.) *Country-m.* But he ſays, Num. 64. the 25th of *Sept.* laſt, *I have fully Prov'd from Acts of Parliament, that our Fore-Fathers had a Power of Coercion over their Princes.*

Rehearſ. If he has Nam'd one *Act of Parliament* to that Purpoſe, then I eat up the *Moon* laſt night at Supper! The Intolerable *Aſſurance* of ſome Men! Has he Quoted any thing but *Lambard*, *Ingulphus*, and ſuch like? And are theſe *Acts of Parliament*? See good Folks how you are Cheated!

Vol. 4. Numb. 8.

THE REHEARSAL.

1. King *Hen.* 1. whose *Charter* the Observator Quotes, was an *Usurper*.
2. He quotes None but *Usurpers*. *Edgar Atheling* the Right *Heir* of the *Crown* of *England*, Nobly Entertain'd by the *King* of *Scots*, who *Conquer'd* the *Conqueror* on his Behalf.
3. The *Nation* of the *Scots* always *Brave* and *Loyal*. They were *Sold* by the *Covenant* into the Hands of an *English Usurper* who *Enslav'd* them.
4. Why the Doctrin of *Coercion* has been more Countenanc'd by *Usurpers*, than by *Lawful* Kings.
5. The frequent *Usurpations* that have been, Confirm the *Right* the more.
6. The Account of the *Debates of the two Houses* is a *Book* of no *Authority*. It makes Directly against *Coercion*, for which the *Observator* brings it.
7. The Reason why the *Convention* went upon *Abdication*, and not upon *Coercion*.
8. How the *Observator* has been Drawn into *Treason*. He is *Sub Misericordia*.

SATURDAY, *October* 30. 1708.

(1.) *Country-man.* THE *Observator* of 21 *Aug.* last, N. 54. Besides the *Charter* of K. *John* for *Coercion*, Quotes another of K. *Hen.* 1. Not so Expres, but Favouring it a little. And restoring the *Laws* of St. *Edward*. You have explain'd that *Usurping-Saint* to me sufficiently. And that other *Usurper* K. *John*, who was as good a *Saint* as t'other, for ought I know, for it is said of him, that he gave a great deal to the *Poor*. He only *Usurp'd* the *Crown* for that good End! And he *Robb'd* the *Church* too, *Depriving* the *Prelates* and seizing their Revenues. I have enough of him—— But you have said nothing of this King *Hen.* 1. and of his *Charter*. What sort of a *King* was he?

Rehearsal. He was an *Usurper* too, upon *Robert* his Elder Brother. Whom he *Vanquish'd* with the Help of the Loyal *Barons!* And kept him in *Prison* till he Dy'd. He might have been a *Saint* too, for he Built *Abbies* and *Churches*.

(2.) The *Observator* Quotes none but *Usurpers* for *Coercion*. First his *Saint Edward*, then *William* the *Conqueror*, to whom this Precious *Saint* left the *Crown* from *Edgar Atheling* the Right *Heir*. Who being Deserted by the still Loyal *Barons*! Gave *William* an Easy Access to the *Crown*, after one *Battle*, wherein *Harold* the *Usurper* was Slain. And when the Arch-Bishop of *York* with many of the *Nobility*, and the *Londoners* were preparing to fight for *Edgar*, the Lawful *Heir*, then a Hopeful Youth, two Ambitious *Barons*, *Morcar* and *Edwin* (each of whom had a Design upon the Crown for himself) broke their Measures, and withdrew their *Forces*. And thus they fell a Sacrifice to a *Foraign* Yoke, who serv'd them as they Deserv'd, Divided their Lands among his *Normans*, and made their *Laws* speak *French*, as a Mark of their *Servitude*, from which we are not yet set Free. All which fell upon them, for not adhering to their Lawful *King*. Who, thus Deserted, fled into *Scotland*, where he found a generous Reception from King *Malcolm* III. who Married his *Sister*, and Refus'd to Deliver him up to the *Conqueror*, when he sent to Demand him, but engag'd in a *War* upon his Account, and gave *William* so many Overthrows in several *Battles*, as made him glad to give it over, and submit to a *Peace*, upon Dishonourable Terms, Leaving *Cumberland* to the *Scots*, and Restoring *Sibert* Earl of *Northumberland*.

(3.) *Country-m.* O Rare *Scots!* They were always *Loyal*, always *Brave!* Till the Devil of *Whiggism* got in among them, and *possess'd* some of them, who (as the *Corruption* of the *Best* things is the *Worst*) prov'd Errant *Devils*—— And sold first their *King*, and then their *Country* to an *English Usurper*; which the *Observator*, out of Love to the *Presbyterians*, wou'd put upon the *Nation*. But you have Vindicated the *Nation* against him and them, and shew'd, That the *Parliament* there, rais'd and *Army* to Rescue the *King*, which the *General Assembly* of the *Kirk* did *Damn*, and Call'd it an *Unlawful Engagement* against their *Dear Brethren* the *Dissenters in England*, who brought as great Reproach upon their *Nation*, as the others upon the *Scots*. The one being the *Merchant* who *Sold* their *King*, the other the *Butcher* who *Slew* and *Murder'd* him. But I hope both Nations will take Care that their *Loyalty* and their *Honour* be no more *Stain'd*, by letting

letting Men of Such *Principles* get into *Power*. Who, as sure as *Rain* engendreth *Hail*, will still pursue their *Principles*, and Act the same *Tragedy* over again, whenever they are Able; for they still *Please* themselves with the *Remembrance* of the *Last*, which they *Celebrate* among us in *Calves-Head-Feasts*, and their *Writers* Justify and Defend the *Principle*! Against which, *Master*, you have wag'd a long *War*. When it Sounds from the *Pulpit* as well as from the *Press*. For you Watch both. But I am Glad you have so few Opponents among the *Clergy*. Ther are but two *Hoadlies*. And none that Defend them.

But the *Observator* Sticks to you still (and he is as good an *Author*, upon this Subject, as either of them) tho' he *Fights* now *Faint* and *Weary*—— He has Fish'd for *Precedents* of *Coercion*, and gon a Great way for them. He might have found better for his Purpose nearer hand; as the *Regicid* of King *Char.* I. which was *Coercion* with a Vengeance. But he thought it not yet time of Day to fall downright upon the *Grand-Father* of the *Queen*—— And the *Instances* he brings are as Unlucky. They are all of *Usurpers*. Ther's *Edward* the *Confessor*, *William* the *Conqueror*, *Hen.* I. and King *John*. These are all he has Nam'd. And you have shew'd all these to have been *Usurpers*. But I wou'd know a Reason why *Usurpers* shou'd seem to Favour this Doctrine of *Coercion* more than Lawful *Kings*?

(4.) *Rehearf.* Because they must make use of this *Doctrine* to *Dethrone* Lawful *Kings*. And then it must take some Time to wear out this *Doctrin* again. Besides, *Usurpers* knowing that they have no Good *Title*, must *Cajole* and *Sooth* the *People* all that they can: And say whatsoever they think will *Please* them; And *Seem* to putt themselves wholly in the Hands of the *People*! But ther is Nothing farther from their Thoughts. For as soon as they are Fixt in the *Saddle*, and think themselves *Secure*, then they *Spur* the *Jade* till they make her *Sides* Bleed, And remembring the *Tricks* by which she us'd to Throw her former *Riders*, they Guard against them, and Damn all *Coercion*, and will *Hang* the Man Dares Name it. Then the *Cases* is Alter'd! And this Ever has been the *Case* with all *Usurpers*.

Country-m. The reason is plain. For he who *Deposes* another, yet dosn't Care to be *Depos'd* himself!

(5.) But, *Master*, these freiquent *Usurpations* make some think they are *Right*, and the setl'd *Rule* of *Government*; at least very *Lawful* upon Occasion!

Rehearf. Why? Do's often *Sinning* make it Cease to be *Sin*? It often *Stifles* only the *Sense* of *Sin*. But that *State* is the most *Desperate*.

But, *Country-Man*, This argument turns against them. For tho' ther has been Many *Usurpations*, and violent *Attacks* upon the *Right*, that sometimes it seems ever *Sunk*; yet we see it *Rises* again, and ther is no Rest nor Quietness till the *Right* be Restor'd.

And this shews the *Force* of it more than if it never Endur'd any *Shock*. For then it cou'd not be said to *Overcome*. And *Usurpation* supposes *Right*, else it were no *Usurpation*.

(6.) *Country-m.* Well, *Master*, now look to your Hits! The *Observator* of the 2d. Instant, Num. 66. has Prov'd *Coercion* upon you—Or he'll never Prove it! It is from the *Debates betwixt the two Houses*, Printed, 1695.

Rehearf. That's a private *Pamphlet* wrote by no body knows who. It is of no Authority at all. You or I might Write such another, and set it a going, if we thought fit. I'm sure I have heard some concern'd in those *Debates* say, they were fouly *Misrepresented* in it, neither all they said set down, and much more which they never said, but *Speeches* made for them.

Country-m. Nay, if you stop one at the Beginning, ther's no Talking with you—— You will not let a Man tell out his Tale.

Rehearf. Well, you shall tell out your *Tale*. Now what do these *Debates* say?

Country-m. He Quotes the Arguments of the Lord *Sommers*, the Lord Chief Justice *Holt*, the late Sir *John Mainard*, and Lord Chief Justice *Treby*. All proving the Case of the late King *James* to be an *Abdication*. The last says, *Grotius himself, and all Authors that treat of this matter, and the Nature of it, do agree, that if there be any Word or Action that doth sufficiently Manifest the Intention of the Mind and Will to Part with his Office, that will amount to an Abdication or Renouncing.* Then he go's on to Prove, That the *King* had *Sufficiently Manifested* the *Intention* of his *Mind* and *Will* to *Part* with his *Crown*!

Country-m. My *Observator* is *Bamboozl'd*! Do's this Prove that *Abdication* is *Coercion*? Here Lord Chief Justice *Treby* plainly calls it a *Renouncing*, and that with the *Manifest Intention* of the *Mind* and *Will*. Now can any thing be more *Free* than a Man's *Intention* and his *Will*? This is Plainly against *Coercion*. For *Coercion* is always against ones *Will*, else it is no *Coercion*. A Man is not *Forc'd* when he Acts *Manifestly* according to his own *Intention* and his *Will*.

(7.) *Rehearf.* You see here the Reason why the *Convention* went upon the Point of *Abdication*. It was on Purpose to Avoid that of *Coercion*, which they knew to be Contrary to all the known *Laws* of the *Land*. Therefore they *Voted* that the *King* had *Renounc'd* his *Crown*, and that with the *Manifest Intention* of his own *Mind* and *Will*! (As the Lord Chief Justice *Treby* here Words it, as Quoted by the *Observator* from the *Debates*.) And that this *Renouncing* was what they Meant by *Abdication*!

(8.) *Country-m.* Ther's nothing upon the face of the Earth can be Clearer than this. O, my poor *Observator*! And was it This which betray'd thee to Assert *Coercion*? To run blindfold upon this *Highest* of *Treasons*! Could you not have been as Cautious as the *Convention*, and whatever you had *Meant*, yet to avoid the Word *Coercion*, which is *Damn'd* by our *Laws*. And for which the *King* has *Fled* already. The rest is only the *Ceremony* part. You are Sub *Misericordia*.

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Vol. 4. Numb. 9.

THE REHEARSAL.

1. The *Abdication* of the late King *James* was a Free and Voluntary *Renouncing* of the *Crown*, as Lord Chief Justice *Treby* says, *&c.*
2. I present the *Observator* with another *Speech*.
3. The *Speech*.
4. What *England* wou'd have Gain'd, by taking Good *Advice* in Time.
5. The Difference betwixt the *Resignation* of King *Richard* II. and of King *James* II.
6. King *James* his *Withdrawing* himself made a Remarkable *Difference*. And the little *Reason* he had for it!
7. King *Richard* did *Stay*, and *Forc'd* the *People* to a *Coertion*.
8. The *Distinction* betwixt a Fair *Abdication-Revolution*, and a *Coercion-Revolution*, Answers all the *Objections* of the *Anti-Revolutioners*.

WEDNESDAY, *November* 3. 1708.

Country-man. THE *Observator* has been very kind to you, *Master*, he has Presented you with the *Debates* of the *Convention* about the *Abdication*. Have you nothing to Return to him. You ought not to be behind him in *Civility*.

(1.) *Rehearsal.* I do own my self *Oblig'd* to him. For he has set that Matter in a very Clear Light. And made it Plain to a *Demonstration*, That what the *Convention* meant by the *Abdication* of the late King *James*, was a Free voluntary *Act* of his own, without any *Force* or *Terror* upon him, and this *Sufficiently Manifested* (as my Lord Chief Justice *Treby* fully words it) to be the *Intention* of his own *Mind* and *Will*, to *Part with his Office*, that is, his *Crown*! Which he Justly calls *Renouncing* it! And this puts it the fartheſt in the World from *Coercion*, or any *Thought* of theirs towards it!

(2.) And now to be Even with him, I will pray him to Accept the *Speech* of a *Bishop* instead of a *Judge*, upon somewhat the like Occasion. I go a Great way off, because I wou'd say nothing might seem to Touch upon the present Age. Remembring the saying, That he who follows *Truth* too near at the Heels, may happen to have his *Teeth* beat out.

Therefor I'll carry him as far Back as the Reign of King *Hen.* IV. And recommend to his Perusal the following *Speech* of *Mercks* Bishops of *Carlile*, in *Parliament* then, when they were upon the Debate of filling the *Throne* with *Hen.* VI. (then Duke of *Lancaster*, who was Nearly Related to the *Crown*, but not the Next *Heir*) upon the *Renunciation* made by King *Richard* the *Second*. As you will find it in *Baker*'s History, the beginning of the Reign of K. *Hen.* IV. And is in these Words.

(3.) "MY Lords, the Matter now pro-
" pounded is of Marvalous
" Weight and Consequence, wherein there
" are two Points chiefly to be Consider'd;
" First, whether King *Richard* be sufficienty
" put out of his Throne? The Second, whe-
" ther the Duke of *Lancaster* be Lawfully
" taken in? For the first, how can that be
" sufficiently done, when there is no Power
" Sufficient to do it? The Parliament cannot,
" for of the Parliament the King is the Head.
" And can the Body put down the Head?
" You may say, But the Head may Bow
" down it self. And so may the King Re-
" sign. It is true, but of what force is that
" which is done by Force? And who knows
" not that King *Richard's* Resignation was
" None other? But suppose he be sufficient-
" ly out, yet how comes the Duke of *Lan-*
" *caster* to be Lawfully in? If you say by
" Conqueſt, you speak Treason. For what
" Conqueſt without Arms? And can a Sub-
" ject take Arms against his Lawful Sove-
" raign, and not be Guilty of Treason? If
" you say by Election of the State, you speak
" not Reason; for what Power hath the
" State to Elect, while any is Living that
" hath Right to Succeed.——

Then setting forth the *Right* of those who were nearer in Blood than K. *Henry*, he says,

" But why then is not that Claim made?
" Because, *Silent Leges inter Arma*, what dis-
" puting of Titles against the Stream of
" Power? But howsoever it was extreme
" Injustice that King *Richard* shou'd be con-
" demn'd, without being Heard, or once
" Allow'd to make his Defence. And now,
" My Lords, I have Spoken thus at this
" time, that you may Consider of it before
" it be to late; for as yet it is in your Pow-
" er to Undo that Justly, which you have
" Unjustly done.

(4.) *Country-m.* It had been good for *England* if they had taken his Advice, and while they had Power when they cou'd *Juſtly* have *Undone* what they had before *Done* very *Unjuſtly*. It had ſav'd them more than a *Hundred* Years *Civil War*, which Deſtroy'd many branches of the *Blood-Royal*, Extirpated whole *Families* of the *Nobility*, and Coſt the *People* more *Blood* and *Treaſure* than in twice Conqeuring of *France*.

But the *Parliament* ſlipt their Time (through the Juſt *Judgement* of *God* upon the *Nation*) and what they might have Done in a Good and Gracious *Reign*, they found out of their Power, when they had once ſuffer'd *Henry* to Succeed; who *Brib'd* and *Bully'd* their *Parliaments*, and having Corrupted the *Fountain*, he made them perfect *Slaves*, under the Name of *Liberty* and *Property* and Aſſerting the *Rights* of the *People!*

(5.) But how Great was the Difference betwixt this *Reſignation* of King *Richard* II. and that of King *James* II. Here the Biſhop tells us that of *Richard* was a Plain *Force* upon him. But Judge *Treby* (as Quoted by the *Obſervator*) ſays, that of King *James* was *Free* and *Voluntary*, and *Sufficiently Manifeſted* to be the *Intention* of his own *Will* and *Mind*, to *Part with his Office*. So that, according to the Authorities the *Obſervator* himſelf has Produc'd, he can find no *Coercion* in the late *Revolution*. Why did he not rather Chuſe this Inſtance of King *Richard*? Wou'd it not better have ſerv'd the Purpoſe of *Coercion*? But this ſhews how Wiſely he *Chuſes*, and how much better he *Proves*! He brings in the *Debates* of the *Convention*, which moſt Expreſly Overthrow the Plea of *Coercion*. It being the very thing they *Diſown'd*, and Study'd to *Avoid*!

Rehearſ. And for this Reaſon they call'd the *Reſignation* of King *James* an *Abdication*, that is, a *Voluntary* Act; which it was Ridiculous to ſay in the Caſe of King *Richard*, becauſe it was a plain *Force* upon him, and ſo was downright *Coercion*.

(6.) Beſides, King *James* his withdrawing himſelf made a Remarkable Difference betwixt his *Exit* and that of King *Richard*. When his *Father* King *Char.* I. of Bleſſed Memory, was Priſoner in the Iſle of *Wight*, it was Propos'd to him to make his Eſcape, but he Refus'd it, Truſting to the Juſtice of his Cauſe—— And was not his *Son* King *James* Unreſonably afraid to be Serv'd as his *Father*, or as King *Richard*? Not Truſting to all the Loyal *Addreſſes* of the *Nation* to him, and thoſe moſt *Exceeding* of the *Diſſenters*, to ſtand by him with their *Lives* and *Fortunes*; And the *Flagrancy* of the *Laws* againſt all *Coercion* upon the *Perſons* of the *Kings* of this *Realm*; yet all this notwithſtanding, he Truſted more to the Fable of the *Fox*, who Fled (upon a Proclamation againſt *Horn'd-Beaſts*) leſt they ſhou'd ſay his *Ears* were *Horns*! He ventur'd himſelf, and the Fate of a Young *Child* (he Thought his own) to the *Honour* even of the *French King*, rather then to the *Juſtice* and *Duty* of his Natural Born *Subjects*, and his nearer Friends. Does any think (can any but but a *Whigg* think) That his *Son* and *Nephew*, or his own *Daughter*, wou'd have Hurt a Hair of his Head if he had ſtay'd! Sure they'r their Greateſt *Enemies* who cou'd Harbour ſuch a Thought! But he was Perſwaded to Go away, (Many evil Advices he has had) and ſo he left the *Laws* and *Government* to ſhift for themſelves. And thus the *Throne* became *Vacant!* Which cou'd not have been if he had ſtay'd. And when the *Throne* was thus *Vacant*, was it not fill'd with the Next in *Blood*, or by their Conſent? For both the *Princeſſes* did Conſent to the Prince of *Orange*, ſo that ther was no Diſpute, the one Reign'd with him, and the other after him. And I challenge the *Obſervator* to ſhew the leaſt Infraction of the *Succeſſion* at the *Revolution*.

(7.) *Country-m.* But it was not ſo with King *Richard*. He *Obſtinatly* ſtay'd till he was *Thruſt* out of the *Throne*, and *Forc'd* to Sign a *Reſignation*. That he might leave the Objection of *Coercion* as a perpetual *Blot* upon that *Revolution*. For which Reaſon he *Forc'd* them to take his *Life* too, becauſe they Cou'd not otherwiſe Secure the *Government*. Nor did the Next in Blood, Conſent to the D. of *Lancaſter*. Yet this Wicked *Obſervator* wou'd lay all this Load upon our late *Revolution*, and the *Abdication* of the *Convention*, by making it all a Meer *Coercion!* But he has been Happily *Defeated* by the *Debates* of the *Convention* to which he Appeal'd, and the *Revolution* Vindicated far beyond what he Expected!—— So that I hope we ſhall here no more of his *Objections* againſt the *Revolution*, his *Blackening* and *Aſperſing* it as he has done, by making it *Coercion*, and conſequently a *Rebellion*.

(8.) *Rehearſ.* Come near now, all ye *Anti-Revolutioners*, and give good heed to this *Diſtinction* of my *Country-Man*, it will ſave you from many *Miſtakes*, and from the *Miſ-Repreſentations* which are given by *Obſervators* and *Reviews*, &c. of our *Revolution*. Take Notice then of the Difference (for it is Great) betwixt a Fair *Abdication-Revolution*, and a *Coercion-Revolution*. You ſhall never ſhew me any *Evil Conſequences* of the *Former*. As ther never was any *Good Conſequence* of the *Latter*. Like this of K. *Ric.* II. Which tho' it Coſt no *Blood* in the *Turn* it ſelf, yet the *Conſequence* open'd the *Veins* of the *Nation*, and made them Run *Blood* for a *Hundred* years after. And they might have been *Running* on to this Day, if the Right *Line* had not Happily been *Reſtor'd*. For till then they cou'd *See* no way to *Peace*, but *Blood*—— And more *Money*—— Was the *Word*!

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Vol. 4. Numb. 10.

THE REHEARSAL.

1. The *Obſervator's* Reply to *Deut.* xvii.
2. He wholly miſtakes the Matter.
3. His *Aſſurance* and *Poſitiveneſs.*
4. Laws preſcrib'd to *Kings* by *God*, but not by the *People.* No *Coercion* reſerv'd to the *People* in any of thoſe *Laws.*
5. The 1503600 *Labourers* and *Hewers* Employ'd by *Solomon*, were all of the *Canaanites.*
6. The *Obſervator's* Inſtance of the *People* Chuſing their *King*, makes the moſt againſt it in the World.
7. As likewiſe his Inſtance of *Tyranny* in *Solomon.*

SATURDAY, *November* 6. 1708.

(1.) *Country-man.* THer is one thing, *Maſter*, you have forgot, through the Multitude of other Matters Crouding in upon you. And it is of Conſequence, becauſe your not giving an Anſwer to it, may lead Men to a Miſunderſtanding of the Holy Scriptures. The *Obſervator* brought *Deut.* xvii. as a Proof of the *People* having a Right to Chuſe their *King.* To this you Anſwer'd, That ther was no ſuch Allowance in that Chapter, Which did *Prophecy* of that Great Sin the *People* ſhou'd Commit in asking a King. And if it was a *Sin*, then ſure the Foretelling it, was no *Allowance* of it. To this the *Obſervator* Reply'd in his of laſt *Sept.* 29. *Vol.* vii. *Num.* 65. And *Accuſes* you moſt Grievouſly of Perverting the Text. *I ſay* (ſays he) *that 'tis the moſt Impudent Perverting of the Text, that ever was heard of ſince the Devil perverted the Sacred Oracles, when he Tempted our Saviour in the Wilderneſs; for to every Man of Common Senſe, that Chapter, from v. 14, to the End, will appear to be a plain Declaration of the Duty of a King, and the Rules by which he was to Govern.*

(2.) *Rehearſal.* Who ever Deny'd it? Did I ſay, That the Duty of a *King* was not here ſet down? But did that hinder it to be likewiſe a *Prophecy* or *Fore-telling* what was to Come? Do's not *ver.* 14. begin, *When thou art come into the Land— And ſhall ſay, I will ſet a King over me, like as all the Nations round about me.* &c. We read the Fulfilling of this, 1 *Sam.* viii. And in the very Words *Moſes* here Foretells they ſhou'd ſay, *ver.* 5. *Make Us a King to Judge Us like all the Nations. And ver.* 19,20. *Nay, but we will have a King over Us, that we may be like all the Nations.* Of which God ſays, *ver.* 7. *They have rejected Me, that I ſhou'd not Reign over them.* And *Chap.* xii. 17. Samuel wrought a Dreadfull *Miracle, That ye may perceive* (ſays he) *and ſee that your Wickedneſs is Great, Which ye have done in the ſight of the Lord, in asking you a King.* Yet this is the *Precedent* inſiſted upon by the *Whiggs* and the *Obſervator*, to ſhew the *Right* the *People* have to *Chuſe* their *King*; that is (if you follow this *Precedent*) a *Right* to *Sin* Grievouſly!

But when they had done this *Great Wickedneſs*, *GOD* did not Utterly Forſake them, but ſet down *Rules* and *Laws* for their *Kings.* And thoſe Mention'd *Deut.* xvii. are Repeated 1 *Sam.* viii. Was not that of *Moſes* then a *Prophecy*? And not Fulfill'd till about 450 Years after, in the Days of *Samuel.* Act. xiii. 20. And *God* promis'd to Bleſs them and their *King*, if they continu'd ſerving the *Lord.* This was *Pardoning* their *Sin*, but not at all *Allowing* it. When *Adam* fell, *God* gave him the Promiſe of the *Meſſiah*, and gave *Laws* and *Rules* to his *Poſterity*, befitting their *Fallen-State.* Did not Man therefore *Sin?*

(3.) *Country-m.* This is *Plain* and *Eaſy* to me. Where is now the *Impudent Perverting* of *Texts* like the *Devil*, which the *Obſervator* Charges upon you for this? It ſhews only that he did not Underſtand either theſe *Texts*, or what you ſaid of them.

Rehearſ. This is a ſort of Language he is us'd to. He cannot forbear it. But by this People may ſee what ſtreſs is to be lay'd upon his *Aſſurance*, and when he is moſt *Poſitive.*

(4.) *Country-m.* Let me ask him a Queſtion, *Maſter.* That is, Whether thoſe *Laws* and *Rules* which are Preſcrib'd to *Kings*, either *Deut.* xvii. 1 *Sam.* viii. Or any where elſe in Holy *Scripture*, were Preſcrib'd by *God*, or by the *People*?

And

And in the Next place, Whether in any of them ther is a *Clauſe* allowing to the *People* a *Coercion* over their *Kings*, if they ſhou'd Tranſgreſs any of theſe *Laws?*

Rehearſ. Ay, *Country-man*, that is the Point. Let the *Obſervator* and all the Whiggs in *Britain* beat their Brains and ſee if they can find any ſuch thing! And if they cannot find this, then ther is nothing at all to their Purpoſe in the *Scriptures.*

(5) *Country-m.* And yet in this ſame *Obſervator* he Names *Solomon* over again, his Old Inſtance of *Tyranny*, and who (as you have Quoted it before) he ſays ought to have been *Depos'd* by the *Iſraelits*, for his *Exactions* on the *People*, and particularly that he had 70000 to bear Burdens, and 80000 to hew in the Mountains, and 3600 to overſee them, for the Building of the *Temple.*

Rehearſ. But ther was not one *Iſraelite* among all theſe. This was the Exact *Number* of the *Strangers* that were in the Land, and theſe only were Employ'd in this, as you may ſee ii. *Chr.* ii. 17, 18. They are Call'd thoſe that Remain'd of the *Hittites*, and the *Amorites*, and the *Perizzites*, and the *Hivites*, and the *Jebuſites*, whom *Solomon* made *Tributaries*, and put them to this Servile Work. *But of the Children of Iſrael did Solomon make no Servants for his work; but they were Men of War, and Chief of his Captains, and Captains of his Chariots and Horſemen.* ii. *Chr.* viii. 7, 8, 9. And was this a good Reaſon why *Solomon* ſhou'd have been *Depos'd* by the *Iſraelites*! See 1. *Kin.* ix. 20, 21, 22.

(6.) *Country-m.* This *Obſervator*, ſure, is the Unluckyeſt Fellow ever was Born! Every thing he ſays, not only will not Anſwer the Purpoſe for which he brings it, but Turns directly againſt him. So *Directly*, that it wou'd ſeem *Concerted* betwixt you two! I fancy you'll Perſuade him to it at laſt.

Rehearſ. His *Inſtances* I confeſs are very *A-propo* to me. And ſuch as I might have Miſs'd, if he had not put them in my way. As that the firſt time the *People* took upon them to *Chuſe* their *King*, is Noted in the *Scriptures* of *Truth*, as a moſt Horrible *Wickedneſs* in them, no leſs than their Rejecting *God* Himſelf, that He ſhou'd not *Reign* over them! How do's this Confirm the Argument I have all along Inſiſted upon? That for the *People* to Chuſe *Kings* for themſelves, or any New ſort of *Government* of their own Deviſing, is *Uſurping* the *Prerogative* of the *Almighty*, the only *Author* and *Fountain* of *Government*; and therefore, That all *Rebellion* againſt *Kings*, who are the *Ordinance* of *God*, is a downright *Rebellion* againſt *God*, and a *Rejecting* Him, that He ſhou'd not *Reign* over us!

(7.) Again, if the *Obſervator* had not taken Part with the *Rebellious Tribes*, and, on their behalf, made *Solomon* his Inſtance of *Tyranny*, I had Loſt the beſt *Inſtance* in the World, to ſhew the *Unreaſonableſs*, and the *Unſatisfiable* Temper of Men given to *Rebellion*! And if *Solomon* ought to have been *Depos'd* (as the *Obſervator* ſays) then it is Plain that there is no *King* or *Queen* upon the Earth, whom the *Whiggs* think ought not to be *Depos'd.* For they can give no one Act of *Oppreſſion* in all his *Reign.* He made *Silver* and *Gold* as Plenty as *Stones* in *Jeruſalem.* ii. *Chr.* i. 15. Inſomuch that *Silver* was *nothing accounted of in the Days of Solomon.* ii. *Chr.* ix. 20. He ſet them up above all their *Enemeis*, whom he Made *Tributaries* to them, *And he Reigned over all the Kings, from the River* (Euphrates) *even unto the Land of the Philiſtines, and to the Border of Egypt.* ver. 26. *And he paſſed all the Kings of the Earth in Riches and Wiſdom. And all the Kings of the Earth ſought the Preſence of Solomon, and they brought every Man his Preſent, Veſſels of Silver, and Veſſels of Gold, and Raiment, Harneſs, and Spices, Horſes, and Mules, a Rate year by year.* ver. 22, 23, 24. *And becauſe God loved Iſrael, to Eſtabliſh them for Ever, therefore made He Solomon King over them, to do Judgment and Juſtice.* ver. 8. And no Act of *Injuſtice* can be Shew'd in all his *Reign.*

Behold now the *King* whom the *Whiggs* have Choſen for an Inſtance of *Tyranny*! And who they ſay ought to have been *Depos'd*! And is Queen *Anne* her ſelf Safe with theſe Men! Can they find no Objections againſt her, as well as againſt *Solomon*! Yet they Plead for themſelves as the Men of all others Fitteſt to be *Employ'd* and *Truſted* by her! But they who Make a *Tyrant* of *Solomon*, will find a *Tyrant* in any *King* or *Queen*, whenever they are ſo Diſpos'd. The beſt ſort of *Subjects*, without Doubt!

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In *Col.* 1. l. 36. of laſt *Rehearſ.* f. *Hen.* VI. r. *Hen.* IV.

Juſt Publiſh'd.

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THE REHEARSAL.

1. The *Observator* either *Ignorant* of the *Scripture*, or a Wilfull *Prevaricator*.
2. *Solomon* put the *Canaanites* under a *Tribute* of *Bond-Service*.
3. The *Nonsense* of Making *Deut.* xvii. a *Law* of the *Kingdom* and *Original Contract*.
4. How the *Observator* makes the *Abdication* to be *Voluntary*, and yet a *Coercion*.
5. He odiously Compares the *Queen*'s *Father* to a *Malefactor* that deserv'd to be *Hang'd*.
6. The *King* cannot *Forfeit* his *Life* to the *Law*.
7. The *Convention* did not go upon his *Forfeiting* the *Crown*, but his Voluntary *Renouncing* it, which they call'd *Abdication*.
8. The *Observator* brings *Proofs* directly against *Himself*.

WEDNESDAY, *November* 10. 1708.

(1.) *Country-man.* LET me to the *Observator*, to Mortify him a little, from what you told me, last time, *Master*. He brought a terrible List of no less than 153600 suppos'd of the poor *Israelites* whom *Solomon* had made *Slaves*, to Justify the Charge of *Tyranny* against him. But you have shew'd that they were all of the *Cursed Nations* whom the *Israelits* were Commanded to Destroy. Now the *Observator* either knew this, or he did not. If not, then he is Ignorant of the *Scriptures*, and ill able to Argue out of them. But if he did know it (which I think is the most favourable to him to suppose) then how came he not to tell it, but to let his *Country-man* go away with the Supposition, That all these were the Natural-Born *Subjects* of *Solomon*. whom he did thus *Oppress?* Was this *Honest*, and like a *Fair* Arguer? Here I expose him either way.

But, *Master*, why did they not *Destroy* these *Canaanites*, as *God* commanded them, rather than make *Slaves* of them?

(2.) *Rehearse.* You will find that *Country-man*, 1. *Kin.* ix 20, 21, 22. *And all the People that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the Children of Israel, their Children that were left after them in the Land, whom the Children of Israel also were not able Utterly to Destroy, upon those did Solomon levy a Tribute of Bond-Service unto this day. But of the Children of Israel did Solomon make no Bond-Men: But they were Men of War, and his Servants, and his Princes, and his Captains, and Rulers of his Chariots, and his HorseMen.*

Country-m. This is Clear. It was his *Tribute* of *Bond-Service* furnish'd him all these 153600 whom he Employ'd in his Work. And tho' he cou'd not utterly *Destroy* all the *Nations*, yet he brought them under this *Tribute*.

(3.) *Rehearse.* But in the same *Observator* we were upon last time, of 29. *Sep.* last, N. 65. *Exhibiting* his Charge against *Solomon*, he says, *Whereas Solomon had Transgress'd the Law of the Kingdom, or Original Contract in Deut.* xvii.

Country-m. There I have him again! He calls it the *Law* of the *Kingdom*, which was only a *Law* for the *King*. And it was not impos'd upon him by the *Kingdom* or the *People*. For it was 500 Years, before the *People* had a *King*, or knew they ever shou'd have any. And how *Senslesly* does he call this the *Original Contract*, meaning which the *People* made with their *King*, and impos'd upon him! This is hard Fishing for an *Original Contract*— And besides, as obsery'd in your Last, ther was no *Coercion* in this *Original Contract*, if they will call it so. So that the *Whiggs* are *Gon*, *Ruin'd* and *Undone*, every way! I Suppose they'll never Quote *Scripture* any more!

(4.) *Rehearse.* Now you'r so *Cock a Hoop*, and *Crow* over the *Observator*, because you'r better vers'd in *Scripture* than he, I'll try your Mettal another way; What have you to say to his very Last of the 6. Instant, *Num.* 76. Last *Saturday*, wherein he pretends to answer what I have said of the *Debates* of the *Convention*. He says, *Tho' the Acts by which he*, (the late King *James*) *Subverted our Constitution, were voluntary, and that he Obstinately denied*

ried a Redreſs, 'tis plain the Crown was taken from him againſt his Will, and juſtly too, becauſe of his Subverting thoſe very Laws, by which he had it. So that the Rehearſer might ſay, juſt with as much Senſe, that an Obſtinate Criminal, who voluntarily does ſuch Acts as forfeit his Life, does manifeſtly intend to bring himſelf to an Untimely End, tho' every body ſees that he is Condemn'd by the Law, and put into the Hands of the Executioner againſt his Will.

(5.) *Country-m.* Firſt, I ſay the *Compariſon* is *Odious.* And *Secondly*, nothing to the Purpoſe. Is it not *Odious* to ſee the *Father* of the *Queen* that now Sits upon the *Throne* (let his Miſmanagements be what they will in the point of Government) Treated as a *Slave*, as an Obſtinat *Criminal* in the Hands of the *Executioner!* Methinks meer Decency to her *Majeſty* ſhou'd have Reſtrain'd the *Obſervator* from this ſort of Language. But Men of his *Principles* are us'd to make *Familiar* with *Crown'd* Heads!

(6.) In the next place, his *Compariſon* will not come up to the Caſe at all. For a *Criminal* forfeits his *Life* by the *Law*. But ther is no *Law* to take the *Life* of the *King*. On the Contrary, the very *Imagining* of his *Death* is *Treaſon*. And the *Law* ſecures his *Perſon* from all *Coercion*. And ther can be no *Forfeiture*, where ther is no *Coercion* to Exact the *Forfeiture*.

Rehearſ. But will not the Compariſon hold thus far, That as a Criminal do's thoſe things *Voluntarily* which Forfeit his *Life* againſt his Will: So the *King* may do thoſe things *Voluntarily*, which may Forfeit his *Crown* againſt his Will?

(7.) *Country-m* If I am rightly Inform'd, ther was not a Word of the King's *Forfeiting* his *Crown* in all the *Debates*. Thoſe Gentlemen of the *Law* the *Obſervator* Quotes, knew too well, That ther is no ſuch thing in our *Laws*. And what wou'd *Forfeiting* the *Crown* ſignify, if ther was no *Coercion* to take it from him, ſuppoſing he had no mind to Part with it? Therefore the *Convention* went upon the Point of *Abdication*, and not of *Forfeiture*. And why that, if they were the ſame? Wou'd the word *Abdication* have Endur'd ſuch long *Debates* betwixt the *two Houſes*? Now all the Queſtion is, what was meant by *Abdication*? And for that, my Lord Chief Juſtice *Treby* ſays (as Quoted in the *Obſervator* of the 2 laſt *Month*, N. 66. and Quoted by you from that *Obſervator*) that it was a Voluntary *Renouncing*, and *Sufficiently Manifeſted* to be the *Intention of the Mind and Will* of the *King* to *Part with his Office*. Mark that! Mr. *Obſervator*, to *Part with his Office*. Can you ſay this of a Condemn'd *Criminal* (to uſe your Reſpectful *Compariſon*!) that it was his *Intention* to *Part with his Life*? Therefore you have Abus'd my Lord Chief Juſtice *Treby*, the *Convention*, and the *Revolution*! As you have likewiſe my Lord Chief Juſtice *Holt*, whoſe words you ſet down in the ſame *Obſervator* thus, *Abdication in the moſt Common acceptation from the Civil Law, is a Voluntary Act of Renunciation and he thought the Commons did ſo take the Word in that Caſe.* He was one of the *Managers* at the *Conference*, and if he may be ſuppoſ'd to know their Mind, then this was the Senſe of the *Commons* too. And all the other *Managers* ſaid tha ſame.

(8.) And yet the *Obſervator* Quotes theſe very Words, to ſhew, That by *Abdication* was meant downright *Coercion*, that the *King* did not *Renounce*, but that the *Crown* was *Forc'd* from him.

And I appeal to any that can Read *Engliſh*, whether I have not taken *Abdication* more in the ſenſe of the *Convention*, than the *Obſervator?* Even from the *Proofs* himſelf has brought. And now let him go on, and Prove *Coercion* againſt the *Convention* as long as he pleaſes.

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[illegible] Comparison [illegible] Parts. First I fay the *Comparison* [illegible] And Secondly, nothing to the Purpose. [illegible] to be the *Father* of the Country that now Sits upon the [illegible] (for his Mismanagements be what they will in the point of Government) [illegible] is an Obstinate *Contemner* of the *Executive*! Methinks he should have Reflected that the *Obedience* from this but Men of his *Power* [illegible] with *Contempt*.

(6.) *Country m.* The *Comparison* will not [illegible] at all. For a *Criminal* [illegible] the *Law*. But ther is [illegible] the *Life* of the *King*. [illegible] very *Imagining* of [illegible] And the *Law* [illegible] ... And ther can [illegible] ther is no *Contempt* [illegible]

[illegible] not the Comparison hold thus here: That as a Criminal do's those things *Voluntarily* which forfeit his *Life* against his Will: So the *King* may do those things *Voluntarily*, which may Forfeit his Crown against his Will?

(7.) *Country m.* If I am rightly Informed, ther was not a Word of the King's *Contempt* in all the *Debates*. Those Gentlemen of the Law the *Observator* Quotes, know too well, That ther is no such thing in our *Law*. And what would *Contempt* the Crown highly, if ther was no *Coercion* to take it from him, supposing he had no Power to Part with it? Therefore the Question was upon the Point of *Abdication*, and not of *Abdicating*. And why [illegible], if they were the Times? Would the word *Abdicated* have Endured such long *Debates* betwixt the *two Houses*? Now all the Question is, what was meant by *Abdicated*? And for that, my Lord Chief Justice [illegible] Lyes Cit Quoted in the *Observator* of [illegible] Vol. Nat. *Mercurius*, N. 66. and Quoted by [illegible] from that *Observator*) that it was a *Voluntary Abdicating*, and *Legally Adjudged* to be the *Intention of the Mind and Will* of the *King* to *Part with his Office*. Talk that! Mr. *Observator*, to *Part with his Office*. Can you say this of a Condemn'd *Criminal* (to use your Respectful *Comparison*)

[illegible] Chief Justice *Treby*, the [illegible] Reputation! As you have likewise my Lord Chief Justice *Holt*, whose words you let down in the same *Observator* thus, *Abdication in the most Common acceptation of it in the Civil Law, is a Voluntary Act. I remember and he thought the Commons did so take the Word in that Case.* He was one of the *Managers* at the *Conference*, and if he may be supposed to know their Mind, I am this was the Sense of the *Commons* too. And all the other *Managers* said the same.

(8.) And yet the *Observator* Quotes these very Words, to shew, That by *Abdication* was meant downright *Coercion*, that the *King* did not *Renounce*, but that the Crown was *Forc'd* from him.

And I appeal to any that can Read *English*, whether I have not taken *Abdication* more in the sense of the *Convention*, than the *Observator*? Even from the *Proofs* himself has brought. And now let him go on, and Prove *Coercion* against the *Convention* as long as he pleases.

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A Comparative Description of the Muscles in Man and in a Quadruped by *James Douglas*, M. D.

London, Printed and Sold by the Booksellers of London and Westminster. 1705.

Vol. 4. Numb. 12.

THE REHEARSAL.

1. The *Observator* Complains, Cries out for Help, and Loſes the *Lawrel.*
2. The *Convention* and I againſt the *Obſervator.*
3. He Pawns the *Queen* and the *Revolution* againſt me.
4. He's got on the wrong ſide the Hedge.
5. He makes the *Queen* an *Uſurper* upon her *Father*, after he was Dead. And Arraigns the *Act* of *Succeſſion.*
6. It was Impoſſible the Revolution ſhou'd *Re-Aſſert* Coercion.
7. He *Arraigns the Government* for *Vexatious* and *Groundleſs Suits*, againſt Honeſt *Whiggs.*

SATURDAY, *November* 13. 1708.

(1.) *Country-man.* Gird on your Armour Cloſe, *Maſter*, for the *Obſervator* is Cruel *Angry*, and has vow'd *Revenge*! He ſays in his of the 3. Inſtant, *Num.* 75. *I aſſure you that I will ſpeak both to ſuch Lords and Commons as I have the Honour to know.*— That is, to have the *Parliament* take notice of you.

Rehearſal. That would be a Great *Honour* to me, that I ſhould do any thing to Deſerve the *Notice* of the *Parliament*?

But, *Country-man*, in the *Rhetorick-School* which you have ſeen at *Billings-Gate*, the Law is, That whoever *Cries* firſt, or *Runs away*, or Calls for *Help*, is Adjudg'd to be *Worſted*, and Loſes the *Lawrel.* And the *Obſervator* has done all theſe. He now *Repartees* with a *Quart-Pot* (a *Dull* Rogue) for want of *Wit.*— T'other Day he made me a *Sampſon*, and now he wou'd bring the *Mob* upon me. But I ſhall *Rouze*, and Exalt my *Jaw-Bone!*

Country-m. Your *Aſs* can't Stir. For he has Loaded her with *Paſſive-Obedience* on the one Side, and *Non-Reſiſtance* on the other! Divided betwixt *Grief* and *Sorrow*?

(2.) *Rehearſ.* You *Jobe* him purely, *Country-man.* But how will you Defend your *Maſter*? He ſays, *Other People may think what they pleaſe, but to me it ſeems to Expoſe our Nation to be a Jeſt to all* Europe.— That is, that the *Revolution* ſhould not be *Coercion.*

Country-m. That's a *Jeſt* with all my Heart! Wou'd that make it a *Jeſt* to *Europe*? it wou'd be the greateſt *Vindication* of it that is poſſible, if you cou'd make it out. For is ther any *Prince* or *State* in *Europe* that Love *Coercion* over Themſelves? Let the *Obſervator* try his hand, and ſee if he can Preach the Doctrin of *Coercion* in any *Country* of *Europe* (except *Poland*) with that Freedom he do's here!

Rehearſ. I have made it out, if the *Convention* has made it out. For the *Obſervator* (I thank him) has furniſh'd me with the *Debates*, which ſpeak as Plain as Engliſh words can ſpeak, That by *Abdication* they did not mean *Coercion*, but a Free and Voluntary *Renouncing.* And he cannot *Confute* me, without *Confuting* the *Convention* too. Now he muſt ſee whether the *Parliament* will Juſtify *Me* and the *Convention*, or the *Obſervator* againſt *US* both.

(3.) *Country-m.* He's reſolv'd to Try, and Home too! For he ſays, *That if the Revolution was not founded upon the Coercive Power, and did not Re-Aſſert it; The plain Engliſh of it is, That her Majeſty was then a Rebel againſt her Father, is ſince an Uſurper, that the Proteſtant Succeſſion is founded upon Rebellion and Uſurpation, and that all the Revolution-men in Britain and Ireland, and the Dominions thereto belonging, have Forfeited their Lives; and that there wants nothing but an Executioner to tye them up all at once.*

Rehearſ. This is *Bold* indeed! It is Striking *Home* with a Witneſs! I'm almoſt Afraid while you Repeat his Words, becauſe they come out of your Mouth?

But, Mr. *Obſervator*, the plain *Engliſh* of it is, That you have here Run your ſelf into an Outragious *Treaſon*, or, at leaſt a Terrible *Inſolence*, That her *Majeſty* muſt be a *Rebel* and an *Uſurper*, and all the *Revolution-Men* to be *Ty'd up*, if your Arguments for *Coercion* will not Hold! This was too Great a *Pawn* for you to Stake, upon all the *Wit* in your *Head!*

And I'll Appeal to Every man in *England* (but a *Whigg*) whether it wou'd not be more *Honour* and *Security* to the *Revolution*,

if it can be ſav'd from being a *Coercion*, than if it be put upon that Foot? Which of theſe two ways will it look Liker a *Rebellion*?

(4.) *Country-m.* The *Obſervator* knows that. Therefor he wou'd have it *Coercion*, that it might be a *Rebellion*. For no *Revolution* that is not *Such* will Pleaſe a *Whigg*.

Upon my Word, Mr. *Obſervator*, you have got on the Wrong ſide o'th' *Hedge*. My *Maſter* has fairly, put the *Labouring Oar* upon you. You thought you had the *Revolution* to Fight with againſt him for *Coercion*. And he has Turn'd the *Revolution* upon you, and brought you to Oppoſe it, and call it a *Rebellion*! How come you to be ſo Drawn in?

(5.) *Rehearſ.* I have more to ſay to him yet. He has made the *Queen* a *Rebel* againſt her *Father*. (that is, if his beloved *Coercion* will not be Allow'd) but how do's he Make her an *Uſurper* too? For her *Father* was Dead before ſhe came to the *Crown*.

Country-m. The *Obſervator* now muſt try his *Wit* to get off, if ever he did it in his Life! Here's *Grief* in one Hand, and *Sorrow* in the other! For he muſt either own himſelf a *Blockhead*, to ſay the *Queen* did *Uſurp* upon her *Father* after he was *Dead* Or elſe, he muſt tell upon whom She did *Uſurp*—— And he muſt ſupport his *Pretender* (whoever it is) againſt our *Act* of *Succeſſion*. Or elſe he cannot make the *Queen* an *Uſurper* any Manner of way. And will he Queſtion the *Legality* of our *Parliaments*? Or ſay, they cou'd not *Limit* the *Succeſſion*? Or do's he think ther can be no Lawful *Succeſſion*, but what is Founded upon *Coercion*? I know this is the *Succeſſion* the *Whiggs* love beſt, Purſuant to their Old Maxim, *The Worſe Tittle the better King*.

But I'm Amaz'd, *Maſter*, what ſhou'd Provoke the *Obſervator* to vent all this *Treaſon!*

Rehearſ. He tells you himſelf, juſt before the Words I quoted, which he Introduces thus, where he ſays of you,

"He tells me in his laſt, that I am *Sub-Miſeri-*
"*cordia*, that is, at the Mercy of the Law,
"and there wants Nothing but Execution
"to make me ſuffer as a Traitor, for ſay-
"ing, That the Revolution was founded
"upon the Coercive Power, and Re-Aſſer-
"ted it. The plain Engliſh of which is.
"That her Majeſty was then a Rebel *&c*
"as before Quoted.

(6.) *Country-m*, Here's a Conſequence indeed! That if he was *Sub-Miſericordia*, therefor the *Queen* and all the *Revolution* muſt come in for a *Snak*! He loves good Company. They'r much Oblig'd to him! Let him tell his *Lords* and *Commons* this whom he has the Honour to know, and ſee how they approve of his *Modeſty*?

But I'll *Clinch* the *Nail* faſter yet. For you have ſhew'd, that ther is no *Law* in *England* which Aſſerts *Coercion*. And if none *Aſſerts* it, then the *Revolution* cou'd not *Re-Aſſert* it. But it did neither *Aſſert* nor *Re-Aſſert* it. You have Provok'd the *Obſervator* to ſhew any ſuch *Act of Parliament* ſince the *Revolution*, and he Cannot. And till he can do it, he is Guilty (by his own Confeſſion) of calling the *Queen* a *Rebel* and an *Uſurper*.

Rehearſ. Do not Purſue him ſo Cloſe, *Country-man*, you'll make him ſave ſomebody a Labour.——

(7.) *Country-m.* Then I'll go to Leſſer Matters, only his *Arraigning* the *Government* for Proſecuting the *Aſſertors* of *Coercion*, as his Worthy *Predeceſſor* &c. and he's ſomething Afraid of Himſelf. His words are, *Thoſe who Write for our Fundamental Liberties* (that is, *Coercion*) *Actually have been Proſecuted with Vexatious and Groundleſs Suits, and are ſtill Threaten'd with the like Treatment.* Is it not perfectly *Vexatious* and *Groundleſs* to Proſecute *Whiggs* for Aſſerting their *Foundamental Liberty*, to *Rebel* and *Coerce* their *Kings* and *Queens*? And then to think to ſhelter themſelves under the *Revolution*, as if That gave Countenance to their *Principles!* And they are ſtark *Mad* and *Rave* becauſe you have Diſappointed them, ond Drove them out of this *Aſylum* which they thought *Impregnable?*

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TWO Sticks made One, Or, The Devil upon Dun.

London Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Num.

THE REHEARSAL.

1. How Bays Mov'd the *Auditory* to *Clap* his *Play*.
2. The *Declaration* againſt *Coercion* in the *Act* of *Uniformity* being taken away, do's not Infer the Allowance of *Coercion*.
3. The *Puſs* of *Coercion* fairly Hunted down.
4. Three *Queſtions* upon the *Statute* 12 *Car.* 2. c. 30. Which being Anſwer'd, I will Anſwer the *Obſervator*'s Captious *Queſtions*.
5. The *Coronation-Oath* Urg'd by the *Obſervator* makes againſt him.

WEDNESDAY, *November* 17. 1708.

(1.) *Country-man.* THE *Obſervator* has got the Better of you now, *Maſter*, for, as ſhew'd in your laſt, he has Threaten'd the *Queen* and the whole *Revolution*, to bring them all *Sub-Miſericordia* (and he has told Us what that is) if you will not yield him the Point of *Coercion*, and you muſt yield any thing to ſave all theſe!

Rehearſ. This is my *Bays* directly! He Stole this from old *Bays*, who to Engage the Auditory to *Clap* his *Play*, came out in a long Black Cloak, with an Ugly ill-Looking Fellow behind him, carrying a Huge Two-handed Sword ready Drawn, and told the Auditory, That that Fellow wou'd Immediately Cut off his Head, if they did not *Clap* his *Play*!

Country-man. That *Fellow*'s Name was *Coercion*. And this *Bays* has brought him upon the *Stage*, to *Face* the whole Auditory, *Queen*, *Revolution*, and All; and to Cut off all their *Heads*, if they will not ſay, That He's a *Pretty Fellow*!

Rehearſ. He muſt Kill all the *Laws* too, before he can ſecure his Point. For I have ſhew'd how Sufficiently they all Damn him.

(2.) *Country-m.* But the *Obſervator* ſays, in his of the 3d Inſtant, *Num.* 75. *That Declaration in the Act of Uniformity, againſt Coercive power is Repeal'd.*

Rehearſ. This Shews him paſt all *Shame*, and that he has nothing to ſay. For I gave an Anſwer to this in mine of the 10 *March* laſt. Of which the *Obſervator* taking no Notice, he Trumpt the *Objection* up again in his of the 8 *Sept.* laſt. To which I anſwer'd again in mine of the 9. *Oct.* And without any Anſwer to either of theſe, he now brings it again!

I told him, That he might as well Plead the *Act* of *Uniformity* in favour of the *Covenant*, becauſe the Time therein Specify'd for Signing a *Declartion* againſt it, is Expir'd. And no otherwiſe do's it Juſtify *Coercion*, to take away the *Obligation* of Signing the *Declaration* againſt it, and the *Penalties* that are Annex'd to it. For theſe need not Laſt for Ever. But this Alters not the *Doctrine*. How often have the *Whiggs* pleaded, That the 30th of *January* has been kept long enough? And ſuppoſe it now taken away, wou'd that Infer that the *Queen* and *Parliament* did Juſtify the *Murder* of K. *Cha.* I.? No more do's taking away that *Declaration* Juſtify *Coercion*. The moſt can be made of this, is but a *Squint* towards *Coercion*. And that too as any one pleaſe to Think. But where is the Law *Enacting* it? Or *Repealing* thoſe *Laws* wherein it ſtands *Condemn'd* for Ever? That it *Never was*, *or Is*, *or Ever ought to be Allow'd*. As is particularly Expreſs'd in the *Statute* 12 *Car.* II. c. 30.

(3.) Is that Statute *Repeal'd*? Come, Mr. *Obſervator*, ſpeak out. I have ſhew'd you, That it is now Allow'd as good Law in *Weſtminſter-Hall*. I gave you a freſh *Inſtance* of it, *Num.* 3. of this *Volume*. And *Num.* 4. the 13. laſt *Month*, I told you it never *Wou'd* be *Repeal'd*. Nay, That it *Cou'd not* be *Repeal'd*. And you have ſaid Nothing in Anſwer to all this. Tho' I told you; that your whole *Cauſe* depended upon it. And that while this *Statute* ſtood, *Coercion* muſt ever ſtand *Condemn'd* by the *Law* of *England*. Yet you'r *Silent* herein— And *Bounce* for all that!

Country-m. It is but as a Man *Bounces* in his *Saddle*, when he is *Shot*. You'l hear no more of him upon this Subject. *Dead*! *Dead*! You may call off your *Dogs*. The Commonwealth Puſs of *Coercion* is *Sub Miſericordia*! Fairly Run down, ſhe cannot ſay but ſhe has had *Hunts-Man's-Law*.

(4.)

(4.) *Rehearſ. Law!* Ay, that's it has *Cooak'd* her—— Mr. *Obſervator*, you are very Apt to ask Queſtions, and ſay to me, as in this ſame *Obſervator*, N. 75. *Now I demand a plain Anſwer to theſe plain Matters of Fact, otherwiſe I muſt Poſt him up as a Shameleſs, Equivocating, and Shuffling Libeller*, &c. Thus ſay you to me. Now is it not as Fair for me to Ask you a Queſtion, as you to Ask me! Therefore *I demand a plain Anſwer to this plain Matter of Fact*, 1. Whether *Coercion* is not *Abſolutely* and *Totally Overthrown* by the *Statute* 12 *Car.* II. c. 30. ? 2*dly*. Whether that *Statute* is not ſtill of Force, and tha *Law* of the *Land*? And then 3*dly*. whether *Coercion* Is not Contrary to the Known and Eſtabliſh'd *Law* of *England*? Theſe, Sir, are plain *Queſtions*, and of a very plain Matter of Fact. And they are Neceſſary to be Determin'd in the Diſpute betwixt you and Me. And if you will give me a Fair and Clear Anſwer to theſe, I promiſe to Anſwer all the *Queſtions* you ſhall Ask me for a Week Particularly, as to the *Letter* the late King *James* wrote at *Rocheſter*, and his Invading *Ireland* (as you ſay) with an Army; which you bring to Juſtify *Coercion*. Now, Sir, if you will not Anſwer me, I will not Anſwer you. And I may *Poſt* you, as you Threaten me, for a *Shameleſs*, *Equivocating*, and *Shuffling Libeller*. But remember, this is your *Language*, not Mine. For I deal not in that Commodity. I love a little *Proving* with all my heart: but *ill Words* Reflect only upon thoſe that Give them. And, we need not Suppoſe the Reader ſo Dull, as not to ſee the *Blockhead* and the *Fool*, when he Reads the *Arguments*.

(5.) *Country-m.* He ſays in the ſame *Obſervator*, That *all our Kings were Expreſly Sworn to the Obſervation of St: Edward's Laws, till the Rehearſer's Faction curtail'd the Oath, when the late King James was Crown'd.*

Rehearſ. I know nothing of the *Curtailing*. I never heard of it before. We muſt take that upon the veracity of the *Obſervator*, according to the Truth of ſeveral other things he has told us!

But the *Coronation Oath* taken by King *Char.* II. was this. The Lord Biſhop of *London* ſaid to him,

" Sir, will you Grant and Keep, and
" by the Oath Confirm to the People of
" *England*, the Laws and Cuſtomes to them
" Granted by the Kings of *England*, your
" Lawful and Religious Predeceſſors. And
" Namely the Laws Cuſtomes and Fran-
" chiſes granted to the Clergy, by the glo-
" rious King St. *Edward* your Predeceſſor,
" according to the Laws of God, the true
" Profeſſion of the Goſpel Eſtabliſhed in
" this Kingdom, and agreeing to the Pre-
" rogative of the Kings thereof, and the
" Ancient Cuſtomes of this Realm.

To which the *King* Anſwer'd,

I Grant and Promiſe to keep them.

Country-man. All this makes againſt the *Obſervator*. For all that is Mention'd of St *Edward's* Laws was the *Franchiſes* he Granted to the *Clergy*. And I ſuppoſe the *Obſervator's* Concern is not Great to have theſe kept up to the Full! In the next clap ther is a *Limitation* as to the *Laws*, &c. here *Granted* by the *King*, that is, That they be *Agreeable* to the *Law* of *God*, and to the *Prerogative* of the *Kings* of *England*. And is it their *Prerogative*, that the *People* ſhou'd have *Coercion* over them? And is this Agreeable to the *Law* of *God*? You have ſufficiently Canvaſs'd that Point already. But laſtly, our *Laws* are here ſaid to be all *Granted* by our *Kings*. Here is nothing of *Parliament*, as a *Co-Ordinate* Power with the *King*.

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To morrow will be publiſh'd.

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London, Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 14.

THE REHEARSAL.

1. A *Raree-Show-Puſs* runs away with the *Obſervator*.
2. He Cries for *Help*, and can get None!
3. Dr. *Lambert* will not Engage againſt me.
4. He forgot a *Punctilio* as to the *Church* of *England*.
5. Other *Proteſtants* cannot keep their Ground againſt the *Papiſts*, as to *Loyalty*.
6. We muſt firſt Settle *Principles*, before we *Condemn* any.
7. The *Dr.* and I againſt both *Arbitrary* and *Tyrannical*; in the *People*, as well as in the *King*.
8. Of the *Diſpenſing-Power*, whether in the *King* or in the *People*, and which is Worſt?
9. The *Dr*'s *Juſt Complaint* againſt Scandalous *Books* and *Papers*, which *Blacken* the *Revolution*; And Juſtify what is *Abjur'd* in the *Oath* of *Allegiance*.
10. Every *Rebel* is a *Pope*.

SATURDAY, *November* 20. 1708.

(1.) *Country-man.* THE *Calves-Head-Clubb* call their *Common-Wealth* by the name of Old *Puſs*, and Sing *Anthemes* to her Praiſe! The *Teeth* and *Claws* of this *Wild-Cat* are call'd *Coercion*; with which ſhe Tears *Kings* and *Princes* and *Nations* in Pieces, and Gobbles them up! The *Obſervator* has Beſtrid this *Monſter*, and *Charg'd* you *Furiouſly*. But my *Maſter* ſtood upon St. *George's Guard*, ſlapt the *Laws* in her Face, and ſhe is Fled, with the *Obſervator* upon her Back, Crying *Help! Help! Lords* and *Commons*, *Help*! —— *Puſs* is Undone!

(2.) *Rehearſal.* He cou'd find neither *Lord* nor *Commoner* in all the *Convention* who wou'd *Own* this *Witch*, all were Aſham'd of her and Turn'd from her. With what Confidence then can he Appeal to them Now? Do's he not think they are as *Wiſe*, and know the *Laws* as well now, as they did than? They all know, That *Coercion* is moſt Expreſly againſt all our *Laws*. He will get None of them, or any Man of *Senſe*, to *Patronize* him in this Matter.

(3.) *Country-m.* But he thinks he has got a *Patron*, and from the *Pulpit* too, Dr. *Lambert* who Preach'd at St. *James*'s *Church* the 23 of *Oct.* laſt. Every body there ſaid, he Pointed directly at you and your *Rehear-*

ſal. I will take Nothing that's *Ill* to [illegible] where it is not Plainly put upon me. And it may do that Gentleman an Injury, to Charge him with what he did not Intend. I deſire to make no body my Enemy. Yet I muſt ſpeak the Truth. I find ſome Defects in the Performance of that Day.

As to what he ſays of the *Iriſh Maſſacre* in 1641, I have as great an Abhorrence and Deteſtation of it as he can have. Let him Paint it in as Black Colours as he pleaſes.

(4.) But he is too General in putting the Word *Proteſtant* as the Oppoſite to *Popery*. Eſpecially upon this Occaſion. Becauſe ther are thoſe who call themſelves *Proteſtants*, that both in *Principles* and *Practice*, have been as *Bloody*, *Perfidious* and *Rebellious* as the *Papiſts* themſelves. Therefore to Prevent the *Retorſion* (which was ſo *Obvious*) he might have done the *Church* of *England* that Honour, as to have put her into the Scale againſt the *Papiſts*. For her *Principles* allow of no *Rebellion*, upon any Pretence whatſoever. And her *Laws* Damn all *Coercion* upon the *Crown*.

(5.) But as for Others, who think, That the Preſervation of the *Proteſtant* Religion will Juſtify thoſe things, which otherwiſe wou'd not be Juſtifyable, as *Perjury*, *Rebellion*, and *Slaughter*: And yet find fault with the *Papiſts*, for doing the ſame things, on Pretence of the Good of *Mother Church*; Theſe will never be able to hold their Ground againſt the *Papiſts*. For they Make *Themſelves* as Bad as *They*! And Expoſe the Common

Common *Christianity* to the Deriſion of the *Prophane*!

(6.) Therefore we muſt firſt Settle *Principles*. And then find Fault with thoſe who Deviate from them, whether they be *Proteſtants* or *Papiſts*. Elſe, we ſhall be Accus'd of *Partiality*, and it will be ſaid, That we Meaſure *Right* and *Wrong*, by our own *Convenience*, *Intereſt*, or *Humor*; while we *Allow* that in *our Selves* which we *Blame* in *others*.

(7.) *Country-m.* He do's not forget *Principles*, for he ſays, *We ſee the ſame Arbitrary Notions, and Tyrannical Principles, now again become Faſhionable.*

Rehearſ. 'Tis too True indeed! And the Conſideration is Lamentable! But this Affects not Me. For I was always againſt both *Arbitrary* and *Tyrannical*.

I have Oppos'd *Tyranny* in all Shapes, eſpecially in that moſt *Arbitrary* and *Inſupportable*, when it is in the Hands of the *People*.

I call that *Arbitrary* which is Contrary to the *Law*. And therefore *Coercion* upon the *Crown* is moſt *Arbitrary*, becauſe it is moſt Contrary to the *Law*. For I am not of thoſe, who wou'd let the *People* be *Arbitrary*, and only the *King* Ty'd up: I wou'd have both *King* and *People* go according to the *Law*. And then we ſhou'd be Happy.

(8.) *Country-m.* But may we not *Diſpenſe* with the *Law* a little, upon ſome *Extraordinary* Occaſions?

Rehearſ. We will not Allow a *Diſpenſing-Power* in the *King* upon any Occaſion. Whence then ſhou'd We have it? If *Subjects* take upon them to *Diſpenſe* with the *Laws*, by their own Authority, it is downright *Rebellion*, and a total Subverſion of all the *Laws*, and Ends in *Lawleſs-Confuſion*; which is far Worſe than all the *Diſpenſing* ever we found in any *King*: For that touches only ſome particular Caſes, but the *Diſpenſing* of the *People* alters the whole *Frame* of *Government*, and Quite *Overthrows* the *Conſtitution*, for it is Setting up a Different and an Oppoſite *Authority*, it is making all the People *Kings*! And all ſo many *Tyrants*, bound to no *Law*!

(9.) *Country-m.* He ſays, *It looks as if we were Infatuated, and were given up to work out our own Deſtruction; to ſee the Books and Papers of thoſe Men Publickly read and Recommended, who have Tax'd all that were for the late happy Revolution, with downright Rebellion; and upon whoſe Principles (if true) all muſt be Rebels.*

Rehearſ. Nay more, *thoſe Men* their *Books* and *Papers* have made the *Revolution* a *Blacker* Day than the 30 of *January*. Mr. *De Fee* Compares the *Dry Martyrdom* (as he calls it) of the *Son* with the *Wet Martyrdom* of the *Father*, and makes the *Dry* a more *Wicked* Act than the *Wet*. As I have ſhew'd in the firſt *Vol. Num.* 80. 143. And but laſt *Saturday*, I have Quoted the *Obſervator* bringing in the *Queen* by Name, and all the *Revolution-Men* in *Britain* and in *Ireland* too, to be *Sub-Miſericordia*, and that they ought to be *Ty'd up all at once*! And this he makes a *Demonſtration*, if we will not Allow of *Coercion* and the *Depoſing-Doctrin*; which the *Doctor* and all the *Clergy* have *Abjur'd* in the Oath of *Allegiance*, where each one of them ſaid, *And I do further Swear, That I do from my Heart Abhor, Deteſt, and Abjure, as Impious, and Heretical, this Damnable Doctrin.*

(10.) *Country-m.* This was only the *Depoſing-Power* of the *Pope*, but not of the *People*.

Rehearſ. Nay, not only the *Pope* is Nam'd, but *All other Perſons whatſoever*. And that the *Pope* (let him be as *Innocent* as he wou'd otherwiſe) cou'd not *Authoriſe any Foreign Prince to Invade or Annoy him* (the King) *or his Countries, or to Diſcharge any of his Subjects of their Allegiance and Obedience to his Majeſty, or to give Licenſe or Leave to any of them to bear Arms, raiſe Tumults, or to Offer any Violence or Hurt to his Majeſty's Royal Perſon, State or Government, or to any of his Majeſty's Subjects within his Majeſty's Dominions.*

Country-m. That is, the *Pope* cou'd not *Diſpenſe* with them in this. But they cou'd *Diſpenſe* with *Themſelves*! For every *Rebel* is a *Pope*, and Carrys a *Diſpenſing-Power* in his own Breaſt againſt all the *Laws* of *God* and *Man*! So it be for the *Publick Good*. Of which he himſelf is ſtill *Judge*!

ADVERTISEMENTS.

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A Reply to the Vindication of the Remarks upon Mr. *Leſlie's* Firſt Dialogue on the Socinian Controverſy. By the Author of the Dialogues.

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THE REHEARSAL.

he *Deposing Power* better in the *Pope* than in the *People*, if in the *People* they re it to the *Pope*.
he *People* cannot *Re-assume* it, without Altering the *Constitution*: Acording the Doctrin of the *Whiggs*.
he *Oath* of *Allegiance ABJURES* it, as *Impious, Heretical and Damnable*, either *Pope* or *People*.
hy they *Swear* that *Oath* to be *Administred* by a *Lawfull Authority*.
he *Whigg-Puss* Hang'd.
he *Observator* calls the due Execution of the *Law* (upon a *Presbyterian*) *Perution, Oppression, Jacobitism, Popery* and *Atheism*.
t *Necessary* and *Just* againſt thoſe of the *Episcopal* Perſwaſion.

WEDNESDAY, *November* 24. 1708.

-man. HAve you any more to ſay, *Maſter*, as to the *Oath* of *Allegiance*, that t only againſt the *Deposing Power* in , but in the *People* too?

Rehearſal. I love not to ſtand alone, y in Tickliſh points. Therefore I e you an Authority far better than That it were better to be Allow'd in , than in the *People*. Tho' that Sounds in *Old England*. But it was in *Scotland*, in the Year 1673. n know, That ſince that time, *Temtantur, et nos Mutamur in Illis*. It s ſaid then by the *Profeſſor* of *Di*t *Glaſgow*, in his *Vindication of the and State of Scotland*, p. 68, 69. *Leſs may be apprehended from the pretenſions oman Biſhops, than from thoſe Maxims the Power of Judging and Controuling giſtrate in the Peoples hands; which opens to Endleſs Confuſions, and indeed ſets rivate Perſon upon the Throne, and Inan Anarchy, which will never admit or Remedy: Whereas thoſe that have Pretender over them, cou'd more Eaith him, and more vigorouſly Reſiſt*

further, if it were ever in the *People*, n from them into the *Pope*, for thus e ſame Excellent perſon, in his *Ser*on the 30th of *January*, 1680, *The re*all Power in the People, was firſt taken he Aſſertors of the Pope's Depoſing Power, Argu'd, that if it belong'd to the Peo*the Pope Repreſenting the Univerſal all their Rights did Accrue to him, ſo that in their Names, he might Diſpoſe of Crowns as he Pleas'd.*

(2.) *Country-m.* Then I find 'tis as Broad as Long, for it muſt come to the *Pope* ſtill! And can the *People* (after they turn *Proteſtant*) take their *Word* again, and Alter the *Conſtitution* they have once *Eſtabliſh'd?* Then they may *Alter* every Day, and we can have no Settl'd *Conſtitution* at all! This is what you have often told me, That upon the Foot of the *People* ther can be no *Settlement*, but Perpetual and Endleſs *Revolutions*, as the *Caprice* or *Humour* of the *People*, or the *Deſigns* of *Leading-Men* among them, ſhall Blow them into *Ferment*, as *Winds* raiſe *Storms* in the *Sea*. For which Reaſon, you have Search'd into an Higher and Fixt *Rule* of *Government*, whoſe *Original* and *Obligation* is *Divine*. And (I bleſs *God*,) it has ſtood the *Shock* of all its *Enemies*, and *Triumph'd* over them. A happy Day for *Britain!* And you have made it Evident, That this is Infinitely more for the *Good* and *Safety* of the *People*, than to have the *Power* left in their own Hands; which they never did, or Ever can make uſe of, but to *Worry* and *Devour* one another, as now in *Poland*. And you have ſhew'd, That the Great *End* for which *God* did Inſtitute *Government*, was, To ſave the *People* out of their own Hands. Yet how do ſome now among Us Labour to have it Plac'd there again! And may be ſee not the *Confuſion* that would follow! Nay, *Feeling* will not do it, where *People* are given up. For you have Convinc'd me, That ther is *Witch-Craft* in this *Sin*. We ſee it. *Poland* is yet

yet Fond of the Power of the *People*! And our *Whiggs* are Running after it as Faſt as they Can! As they ſay, Men are moſt Earneſt and *Cunning*, when they are Purſuing their own *Ruin!*

(3.) *Rehearſ.* Ther muſt be *Witch-Craft* in it (and of a more than ordinary *Size*) if Men will ſtill Adhere to that *Doctrine* which they have *Abjur'd*, as *Impious*, *Damnable*, and *Heretical*, and which they *Swear* to *Abhor* and *Deteſt* from their *Hearts*! And in this *Oath* of *Allegiance* they ſay further, *And all theſe things I do Plainly and Sincerely Acknowledge, and Swear, according to theſe Expreſs Words by me Spoken; And according to the Plain and Common Senſe and Underſtanding of the ſame Words; without any Equivocation, or Mental Evaſion, or Secret Reſervation whatſoever. And I do make this Recognition and Acknowledgement, Heartily, Willingly, and Truely, upon the Faith of a Chriſtian. SO HELP ME GOD*, &c

Country-m. Nay more, It is further Guarded yet. For it is ſaid, *And I do Believe and in my Conſcience am Reſolv'd, that neither the Pope, nor any Perſon whatſoever, hath Power to Abſolve me of this Oath, or any Part thereof; Which I acknowledge by Good and Full Authority to be Lawfully Adminiſtred unto me; And do Renounce all Pardons and Diſpenſations to the Contrary.* Theſe are the Words of the *Oath*. But, *Maſter*, what is the Meaning of *Swearing*, That the *Oath* was *Lawfully Adminiſtred*, and by a *Good* and *Full Authority?*

(4.) *Rehearſ* Becauſe ſome Men think ther is no *Obligation* in an *Oath*, that is, not *Lawfully* Impos'd; And it cannot be *Lawfully* Impos'd, Unleſs it be done by a *Good and Full Authority*. Otherwiſe they think it is no more than an *Oath* Impos'd by *High-Way-Men*, all *Force*, and that it *Obliges* only to *Repentance*.

Country-m. And by this not only the *Pope* his *Diſpenſing-Power*, but likewiſe that of the *People* is *Abjur'd*, of *any Perſon whatſoever*. So that I cannot *Diſpenſe* with my ſelf from any Part of this *Oath*. Nothing can be ſtronger Guarded than this. All *Starting-Holes* are Stopt.

Rehearſ. And can any think, That the *Law* which Enjoin'd this *Oath*, did Allow of that ſame *Doctrine* (of *Coercion* and *Depoſing KINGS*) which it here *Abhors*, *Deteſts*, and *ABJURES*, as *Impious*, *Heretical* and *Damnable!*

(5.) *Country-m.* You have *Hang'd* the *Whigg-Puſs* in your former *Laws*. And you have kept this Laſt, as a *Mill-Stone*, to tye about her Neck——

Rehearſ. But *Country-Man*, What is become of our *Obſervator?* He has forſaken my Company quite.

(6.) *Country-m.* He likes None o Company, *Maſter*. He ſays you and Mumble *Thiſtles*. He's got into and is very Angry that the *Act o formity* has laid hold of a *Pres* Preacher there, who cou'd not keep in his Bounds in the *North*, but needs go and ſet up a *Conventicle* my *Lord Primat*'s Noſe, in the very where his *Palace* ſtands. And in the 17 Inſtant, *Num.* 79. he calls p the *Law* in Execution againſt this *Perſecution*, and *Attacking* the whole not only in *Ireland*, but in *Scotland* in *Sileſia* too. He brings them A the Quarrel. He calls it *Oppreſſion* putting a Note of *Baſtardy* upon And no leſs than *Jacobitiſm*, *Popery Atheiſm!*

(7.) *Rehearſ.* This is a Reſpectful ment of the *Government* and the *Law* wou'd have the *Queen* to *Diſpenſe* wi *Laws*, and ſtop the Execution of the in favour of one Single *Presbyterian land*; But not to Bate an Ace, or the Violence of the *Kirk* in *Scotl* againſt the whole Body of the *Epiſcopal* there, all of whoſe *Meeting-Houſes* have ſhut up. And will not let Call'd *Perſecution*, becauſe it is acc to *Law*! But more of this next ti Meet.

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Vol. 4. Numb. 16.

THE REHEARSAL.

1. What is meant by *Intruders into Churches* in *Scotland*.
2. And what by the *Call* of the *People*.
3. What by the *Legal Call*. The *Presbyterians* have set up that *Erastianism*, which they *Abjure*.
4. Their Zeal for the *Call* of the *People*, in the *Reign* of King *Char*. 2. And since the *Revolution*. Which yet they now Deny to the Episcopal *People*.
5. This shews the *Inclinations* of the *People* to be against them.
6. The *Episcopal Clergy* in *Scotland* who *Swear* and *Pray* as ill us'd as the Rest.
7. They have lately been put in *Prison* for not *Renouncing* their *Function*. For which ther is no *Law*.
8. Ther are more of the *Presbyterian Preachers* in *Scotland* who have not taken the *Oaths*, than ther are of the *Episcopal Clergy* now Alive there.

SATURDAY, *November* 27. 1708.

(1.) *Rehearsal.* TO pursue the Subject where I left off last time, I must Explain me *Terms* to you *Country-man*; as first what meant by *Intruders into Churches*, as it now us'd with the *Presbyterians* in *North-tain.*

Country-m. Where's the Difficulty of that? suppose it is those *Episcopal Clergy* there, o being Outed by a *Law* since the *Re-lution*, yet will not be Content, but *In-de* themselves by Force into *Churches*, and *rust out* the *Presbyterian Ministers* now *Esta-'d* by *Law.*

Rehearf. The words do Naturally lead to t Meaning. And I believe it is so Un-stood Generally through *England.* But Quite another thing, *Country-man.* Ther's hing of *Force* in the Case. Nor of *Thrust-out* any *Presbyterian Minister.* But ther are y *Parishes* in *Scotland* (to use the old word) re the People are for the most part, some altogether *Episcopal*, and not one byterian among them. These think the byterian *Communion* Utterly *Unlawful*, as ing no True *Ordination*, and therefore t they are no *Ministers* of *Christ*, but nders themselves upon their Lawful *Bi-* still Alive amongst them, against whom y stand out in open *Schism*; which they k no *Civil Law* can make not to be *sm*, or Alter the Nature of *Sin.* There-e they Cannot in *Conscience* Join with n, or Receive the *Sacraments* at their ds, which they think they have no *Au-ty* to *Administer.*

esides that the Holy *Scriptures* are sel-or never Read in their *Publick Assem-*. And they have thrown the *Lord's Prayer*, and *Glory to the Father* &c. Quite out of their *Worship.*

For these Reasons, those of the *Episcopal* Persuasion there (that they may not be wholly Destitute of the *Worship* of *God*, and Partaking of His Holy *Ordinances*) Call some *Episcopal Clergy-man* to *Officiate* to them, but without any other way *Encroaching* or *Intruding* upon the *Presbyterian Preachers*, or their *Establishment.*

(2.) *Country-m.* I have been told, *Master*, That the *Call* of the *People* is the *Presbyterian* way of filling *Churches.*

Rehearf. Yes *Country-man*, and they have Contended for it, as the only *Lawful* way, and Pursuant to the *Institution* of *Christ* and His *Apostles.*

Country-m. And do they forsake that way now?

Rehearf. No, not among themselves, where they are sure of the *Inclinations* of the *People.* But they will not Allow it to *Other People*, to those of the *Episcopal* Persuasion. They set up against them the *Legal Call*, that is, What is Pursuant to the *Acts of Parliament* made since the *Revolution* for *Abolishing* of *Episcopacy* &c.

Country-m. Did not they find Fault with this *Legal Call* in the Times of *Episcopacy*, and when the *Laws* were on that side?

Rehearf. Yes, with a Loud Voice! They call'd it *Anti-Christian* and Divesting the *People* of that *Liberty* wherewith *Christ* had made them *Free.*

Country-m. It seems then that by the *People* they only Meant *Themselves!* The *Episcopal Folks* are no *People*, or have any *Right* to the *Priviledges* of the *Gospel.*

(3.)

(3.) But *Master*, Was not this *Legal Call*, and the *State* Intermedling in the Affairs of the *Church*, especially in the *Putting in* and *Putting out* the *Clergy*, what the *Presbyterians* meant by that word *Erastianism*?

Rehearf. Yes, *Country-Man.* And they have *Abjur'd* it by Name, even in this *Reign*, in both their *Provincial Synods*, the one in *October*, the other in *November* 1702. Both of which are given us *Verbatim* in the *New Association.*

Country-m. Strange! To *Abjure* what themselves *Practice* every Day! And the whole *Foundation* upon which *Themselves* do ſtand! For the preſent *Presbyterian Eſtabliſhment* in *Scotland* has no other than a Plain *Eraſtian* Foundation. Ther was not one *Spritual* Man in that *Parliament* which Aboliſh'd *Epiſcopacy.*

(4.) *Rehearf.* They were ſo Zealous for the *Call* of the *People*, that they wou'd not Allow the *Biſhop* to *Collate* or the *King* to *Preſent* to any *Church* Nay, they wou'd not Suffer the *King* ſo much as to *Tolerate* or *Indulge* their own *Presbyterian Preachers*, when the *Laws* were againſt them; to Avoid any Umbrage of Holding from the *King*, or that they Needed any Help of his Authority. For when King *Char.* II. to take away all Pretence of their Suffering for *Conſcience*, Order'd the *Privy-Council* in *Scotland* to *Indulge* above a *Hundred* of their own Chief *Preachers*, with full *Liberty* to them to Hear them; They *Spurn'd* at it, wou'd not *Accept* it; And thoſe of their *Preachers* who took hold of this *Indulgence* and Shelter'd themſelves under it, they Forſook, wou'd not go Hear them, and counted them *Traditors* of the *Rights* of the *Church*, call'd them the *Council Curates*, and held them in Greater *Contempt* than the *Clergy*, whom they call'd the *Biſhops Curats.*

And ſince the *Revolution* they have Procur'd an *Act of Parliament* to Aboliſh all *Patronages* or Right to *Preſent* to *Churches*, as well thoſe in the *Crown*, as in private *Patrons*; That the *People* might be Reſtor'd to their *Call*; which they think the only True and *Evangelical* Method.

Country-m. Yet they ſet up the *Legal Call* againſt this, where the *Inclinations* of the *People* are *Epiſcopal.*

(5.) *Rehearf.* It appears now how Juſtly they Pretended to the *Inclinations* of the *People.* Which was the Reaſon given in the *Act of Parliament* for Aboliſhing of *Epiſcopacy*, becauſe it was Contrary to the *Inclinations* of the *People.* And yet they now ſet up that *Eraſtianiſm* which they *Abjure*, to Preſerve them from the *Inclinations* of the *People!* And they call thoſe *Intruders* who come in upon the *Call* of the *People*!

(6.) *Country-m.* But is ther not a Pretence againſt the *Epiſcopal Clergy* in *Scotland*, That they have not *Qualify'd* as to the Government, by taking the *Oaths*, &c.

Rehearf. Ther is no *Law* there Requiring them that enjoy no *Benefices*, to do it. They have no *Place* or *Employment* for which to *Qualify.* And it wou'd be *Vain Swearing* to *Swear* for *Nothing.*

Yet ſome of them have been ſo Officious as to do it. But they far'd ne'r the better for't. Their *Meeting-Houſes* are ſhut up as well as the Reſt, tho' they both *Swore* and *Pray'd.* For *Epiſcopacy* is the Caſe. And they Us'd the *Engliſh Liturgy.*

And they were Requir'd to Renounce their *Orders*, that is, to give it under their Hands never to Exerciſe any Part of the *Function* any more, or elſe go to *Priſon.* Which Later (like *Chriſtian Confeſſors*) they Choſe, and to *Priſon* they were ſent for this. Tho' I am Inform'd ther is no *Law* for it.

(7.) But, *Country man*, I'll tell you what Stranger than all this. Ther are more *Presbyterian Preachers* now in Place, who upon the *Eſtabliſhment* in *Scotland*, that have not taken the *Oaths*, than ther are of the *Epiſcopal Clergy* now Alive in that *Country.*

Country-m. This is *Strange* indeed! That it is Plain that (as you ſay) *Epiſcopacy* is the Caſe. And *That* muſt be *Rooted Out*, let them *Swear* or *not Swear*!

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A Narrative of the late treatment of Epiſcopal Miniſters within the City of *Edinburgh* ſince *March* laſt 1708, until their Impriſonment in *July* thereafter, with their Circumſtances and Defences together with ſome Reflections upon the ſame. With a Poſtcript. Sold by *J. Morphew*, near *Stationers Hall.*

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Vol. 4. Numb. 17.

THE REHEARSAL.

1. Why no *Rehearſal* laſt *Wedneſday*. The Story of *William Bigger*——
2. The *Obſervator* Exhibits his *Charge* to the *Parliament*.
3. His *Charge* Retorted, and ſhew'd to be the ſame method they took with King *Char.* I.
4. The Modern *Meaning* of the Old Word *Proteſtant*. One Presbyterian *Bigger* then the whole *Church* of *Scotland*.
5. He ſays the *Laws* ought not to be Executed, but According to the Pleaſure of thoſe in *Power*.
6. He plays the *Union* againſt the *Church* of *England*.
7. This wou'd have been taken very ill from me.
8. The *Church* can take Nothing ill.

SATURDAY, *December* 4. 1708.

(1.) *Rehearſal.* WHere were you laſt *Wedneſday, Country-man*? I expected you to have Met me according to *Wont*. Do you think it nothing to Diſappoint ſo many Honeſt Gentlemen, who love to hear you and I talk? This will he a Prejudice to our Paper.

Country-m. It is but an Intermitting of the *Pulſe*—— We may do well enough for all that, not to make a Cuſtom of it. I'll tell you *Maſter*, I went to hear a Grave *Don* tell a Story he had to ſend you by me. He *Open'd* his *Mouth* before he ſpoke, and ſo De—li—be—rate—ly, that tho' it was very Short, it kept me ſo long, that it was too Late to come to you that Night. You will find it in the *Obſervator* of the 17. laſt *Month*, N. 79. Where a terrible *Out-cry* is made about one *William Bigger* a *Presbyterian—Holder—Forth* in *Ireland*, who was ſent by the *Northen Presbyteries* there to Propagate the *Goſpel*, and ſet up a *Presbyterian-Meeting* in *Drogheda* upon the *Boyn*, within Twenty Miles of *Dublin*, where the Lord *Primat* had his *Palace*, and they have had no *Diſſenting-Meeting* there theſe Twenty Years. This Gave ſo much Diſturbance to the Town, that the *Grand-Jury* did preſent it, and *William* was committed, purſuant to the *Act of Uniformity*. But the *Obſervator* tells us he was releas'd by the *Judges*.

Rehearſ. Well. What have we to do with this? It is in another *Kingdom*, and they know their own *Laws*. Why do you trouble me with theſe poor *Little* Stories.

(2.) *Country-m.* Do you think it a *Little* thing to be brought before the *Parliament*? *I hope* (ſays Obſervator N. 79.) *that now our Parliament is met, an Enquiry will be made* —— And, *the Caſe of Ireland requires a ſpeedy Conſideration.*—— *It is a direct Affront to her Majeſty*——

Rehearſ. What? To have the *Laws* put in Execution!

Country m. Yes. Againſt *Presbyterians*! *That thoſe* (ſays he) *who have a Legal Toleration in* England, *and have the National Eſtabliſhment in* Scotland, *ſhou'd yet be made Subject to Proſecution in* Ireland.

(3.) *Rehearſ.* That is, ſhou'd be Subject to the *Laws* in *Ireland*! This makes good what I have always told you. That they will never be Content till they have *All*! And the more Favours are Heap'd upon them, do's but open their *Mouths* to *Clamour* for *More!* And they will ſay, They are *Ill us'd*, if any thing be Deny'd them!

This is juſt as they ſerv'd the *Queen's* Royal *Grandfather* in *Scotland*. When to Pleaſe them he had Eſtabliſh'd *Presbytery* there (for which he ſorely Repented in his *Eikon Baſilike*, and Attributed all his after Miſfortunes as Juſt from *God*, for this his Wicked preferring Human *Politicks*, to the *Dictates of a Right Inform'd Judgement* as he himſelf words it) And he had Granted them every thing that they Ask'd, put thoſe in Places whom they Nam'd, and Turn'd out thoſe whom they Requir'd, and left the *Government* wholly in their own Hands, till they own'd they had no more to Ask. And then was ſuch an *Union* (as the Phraſe then went) *A Contented King, and a Contented People.* And O how they prais'd his *Moderation*, and Vow'd Eternal *Loyalty!* But the uſe they made of the *Power* he had given them was,

To raiſe an *Army* againſt him, and follow him into *England*, to have *Epiſcopacy* Aboliſh'd there too. What! Shou'd they who had the National Eſtabliſhment in *Scotland*, be made Subject to Proſecution in *England*, and in *Ireland* too! (Do's the *Obſervator* know his own words?) And becauſe the *King* and the *Laws* wou'd not Conſent to them, they overturn'd Both, and by the help of their *Good Brethren* in *England* and *Ireland*, they Ruin'd both *Church* and *State* in all the three *Kingdoms*, and got the whole *Government* into their own *Hands*.

Country-m. Two *Eggs* are not liker than theſe Two *Caſes*. They are now going the ſame *Track* exactly over again! But might not I retort the *Obſervator*'s words more ſtrongly againſt himſelf and ſay, *That they who have (at leaſt) a Legal Toleration in England, and have (as yet) the National Eſtabliſhment in Ireland, ſhou'd be made Subject to Proſecution in Sotland*? And if I ſhou'd Call this, *A direct Affront to her Majeſty*, as the *Obſervator* do's, and tell her her Duty, as he do's in the following words, That notwithſtanding the *Laws*, *None of thoſe Intruſted with the Adminiſtration there, ſhou'd be Suffer'd to Perſecute Proteſtants*.

(4.) *Rehearſ.* Thou doſtn't Underſtand thy *Mother-Tongue*! The word *Proteſtant* (in the *Whigg-Cant*) do's not Mean the *Church* of *England*. It is not the *Coffee-Houſe-Stile*. If thou woud'ſt go there to Learn *Breeding*, thou woud'ſt know the Uſe of *Words*! Thou wilt not elſe Underſtand the *Obſervator*, for by *Proteſtants* here he means None but the *Diſſenters*.

Country-m. I thank you, *Maſter*. This will open my Underſtanding in many Caſes. Now I know their Meaning of the *Proteſtant Church* and the *Proteſtan. Religion* and *Proteſtant Intereſt*! *William Bigger* was a *Proteſtant*, therefore the *Queen* ought not to have *Suffer'd* him to be Committed, and tho' it was according to *Law*, yet it was *Perſecution*! But the *Epiſcopal Clergy* in *Scotland* are no *Proteſtants*, therefore it was no *Perſecution* to *Impriſon* them, tho' it was Contrary to *Law*!

(5.) *Rehearſ.* This likewiſe gives us a New Notion of *Law*. For we are not to look to the *Letter*, but what will be Pleaſing *Above*! *I doubt not* (ſays the Obſervator) *but his Grace* (the Lord *Primat* of *Ireland*, and now one of the *Lords Juſtices* there) *knew that our Houſe of Lords had put a Stop to the Proceedings of the High-Flying Party againſt Proteſtant Diſſenters in ſome of our Weſt India Plantations; and therefore might have readily Concluded, that ſuch Proceedings as theſe, againſt the Presbyterians in Ireland, cou'd not be very Acceptable to the Britiſh Government, now that the two Nations are United.*

(6.) *Country-m.* Why! Is the *Presbyterian* Intereſt the *Stronger* for the *Union*? Then the *Epiſcopal* muſt be *Weaker*! This is a Healing Notion to give us of the *Union*!

But Next, as you ſay, the *Judges* by this are to have no Regard to the *Law*, but to what will be *Acceptable* to thoſe in *Power*! See the *Whigg-Patriots* of *Liberty* and *Property*!

Thirdly, the Caſe of *William Bigger* is made the Caſe of all the *Presbyterians* in *Ireland*, ay, and in *Scotland* too, and of the *Calviniſts* in *Sileſia*, for he brings them All in, and Asks what They will think of it?

(7.) But he wou'd take it very ill, if one ſhou'd ſay, That the Caſe of all the *Biſhops* and *Clergy* in *Scotland* ſhou'd be taken Notice of by any in the *Chriſtian* World, eſpecially by the *Church* of *England*! And if you ſhou'd Add (as he do's in the Caſe of *Bigger*) *Now that the two Nations are United*, he wou'd Swear that this was a Reflection upon the *Union*, and that you meant to Stir up the *Church* of *England* to be Jealous of it!

(8.) *Rehearſ.* The *Presbyterians* love to *Hang* all together. If you Touch the Meaneſt of them, you ſtrike them All to the *Heart*. They are All *Heart*. But the *Church* of *England* is better Bred. They do not Intermeddle in one anothers Concerns. They are *Individuum Vagum*. Like *Corks* of the *Wood*, you may Shoot a hundred of them one by one off a Tree, the Reſt only Stare at thoſe that Fall, but not one offers to ſtir! They can take Nothing ill! You know they never did in their Life—Therefore the *Obſervator* has Loaded her like an *Aſs*, with *Paſſive-Obedience* on the one ſide, and *Non-Reſiſtance* on the other. *Couching down* like *Iſſachar* between two Burdens, for She ſaw that *Reſt* was *Good*, and Bowed her Shoulder to *Bear*!

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Vol. 4. Numb. 18.

THE REHEARSAL.

1. The *Presbyterians* in *England* Deny that any *Clergy-man* in *Scotland* has his *Meeting-House* Shut up who *Swore* and *Pray'd*. And put the *Cause* upon it.
2. Some *Instances* given to the Contrary. They Prosecute the *People* for having their Children *Baptiz'd* by *Clergy-Men*. And turn the *Laws* made against the *Presbyterians* to be now against *Episcopacy*.
3. The *Clergy* are Requir'd to Renounce their *Function*, or go to *Prison*.
4. The *Presbyterian* Preachers *Holloo* the *Magistrates* against the *Clergy*.

WEDNESDAY, *December* 8. 1708.

(1.) *Country-man.* I Have been Pay'd off, *Master*, for yours of *Saturday* sennight, *Num.* 16. Wherein you told me, That those of the *Episcopal Clergy* in *Scotland* who have *Qualify'd* themselves as to the *Civil Government*, by taking the *Oath* of *Allegiance* with the *Assurance*, which is there Requir'd; And likewise who *Pray* for Queen *Anne* in Expres words, are *Prosecuted*, and their *Meeting-Houses* Shut up, as well as of those who have done neither. For speaking of this I have been call'd a *Lyer* an Abominable *Lyar*— They bid me *Name*, *Name*, do but *Name* any *One*, that has been so Us'd, and We will yield all that the Grand *Lyar* your *Master* has said against the Honest and Moderate *Dissenters*; who, if they had the *Power*, wou'd (no Doubt!) shew all that *Lenity*, and *Moderation* to the *Church* of *England* (if she were under the *Law*, as the *Church* in *Scotland* is) that is now shew'd by the *Kirk* to those of the *Episcopal* persuasion there. For they say, God forbid that any shou'd be *Persecuted* for Meer *Conscience* sake, and for Worshipping God in that Manner they think most Agreeable to Him! And they Boast of the *Moderation* of the *Kirk* in *Scotland* to the *Episcopal Clergy* there, and are willing to be Measur'd themselves by the Carriage of their *Brethren* in *Scotland*; Therefore they say, That every thing spoken of the *Kirk* in *Scotland* do's Affect the *Dissenters* here. And that you tell nothing but *Lies* of them. And they bid me never Believe one Word you say more, for that you cannot give one *Instance*, of what you have so *Maliciously* Suggested. Therefore, *Master*, if you Cannot furnish me with the Name of some one *Clergy-man* in *Scotland*, who has *Qualify'd* as you say, and has been us'd as you tell me, I must Quit the *Coffee-Houses*, and shew my Face no more in *London*. And I wou'd Entreat you, for your own sake, to be very Cautious in taking any thing upon Trust, for if you are Detected in but the *Circumstance* of a Story, they will make such a *Clamour* of it, as if nothing you say were to be Believ'd. Therefore I must Call upon you, as they do upon me, Come, *Name*— *Name*— *Name* but one *Clergy-man* in *Scotland* so Treated as you say— or Adieu, *Master*, for ever—

(2.) *Rehearsal.* For the Present, Name to them, Mr. *Adam Peacock*, Mr. *Patrick Middleton*, and Mr. *Alexander Heriot*. And Mr. *Heriot's* Meeting-House in *Musselbrugh* is not only *Shut up* (tho' he has *Qualify'd* in all Points as I have said) but the Episcopal *People* there are *Prosecuted* for having their Children *Baptiz'd* by him.

Country-m. O *Strange!* Will they not suffer the Episcopal *Dissenters* there to have their Children *Baptiz'd* their own way? *Master*, are you sure of this?

Rehears. Here, read that *Letter*; it is from one that I can Trust. And if it be not True, the *Observator* (you may be sure) will not Fail to let us know it. It bears *Date* the 13 last *Month*, I will give it you in the very words, only Explain in a *Parenthesis* some Scots *Law-Terms* are in it.

" The *Meeting-House* of *Stirling*, that of " *Cooper* in *Fife*, of *Dundee*, of *Perth*, of " *Musselbrugh*, and *Tranent*, and a great ma- " ny more are shut up and stopt. But " that the *Clergy* may not be the only " Objects of this Persecution, they turn " them against the *People*, and a *Process* " has been Intented (that is, *Commenc'd* or " *Issu'd*) against some of the People of " *Musselbrugh* for *Baptizing* their Children " with Mr *Heriot*. And the Process was " Tabled (that is Prosecuted) before the " Sheriff of *Louthian*, and the Libell found-

" ed

" ed upon those Acts of Parliament that " Condemn'd the Separation from the Or- " thodox and *Episcopal* Clergy. And in- " deed this Appear'd by the Debate in " open Court to be such a Perverting of " the Laws from the True and Genuine " Meaning, and a visible Stretch of the " Law, that the Sheriff was forc'd to Desert " the Dyet (that is, to Dismiss the *Suit*) " and let the Process fall. But they say " they will Revive it, and Insist upon the " Head. This is a Matter of Fact, and " can be Instructed (that is, Prov'd) be- " yond all Contradiction.

Country-m. What! To bring the *Laws* which were for *Episcopacy*, to Turn now Against it!——

(4.) *Rehearf.* Hold, *Country man*, I see you begin to be *Angry*—— But I will not let you loose yet. Take the Matter all together, which you will see in *A Narrative of the late Treatment of the Episcopal Ministers within the City of Edinburgh since March last* 1708. *Untill their Imprisonment*, &c. Printed and Sold by *John Morphew* near *Stationers-Hall*. 1708. There p. 4. 5. You will see the *Sentence* pass'd by the Lord *Provost* and *Magistrates* of *Edinburgh* against these *Clergy-Men* the 13 of *March* last, which Prohibites them from *Preaching or Exercing* (that is, Exercising) *any Part of the Ministerial Function, in all Time coming, under the Pain of Imprisonment, and to find Caution* (that is Baile) *for that Effect betwixt this and the* 30 *of March Instant; and in the Mean time Decerned and Ordained their respective Meeting-Houses to be forthwith Shut up*, &c. And when they were Call'd upon after the time limited for them to give this *Baile* or *Security*, they were particularly Examin'd whether they had *Baptiz'd* any *Child* since the *Sentence* pass'd upon them, or Exercis'd any Part of their *Ministry*. To which not being able to Answer in the Negative, they were sent to *Prison*. One of them who had only Preach'd privatly in his own House, Pleaded for himself that he Pray'd for the *Queen* by Name. But he was told by the Lord *Provost*, That this was not the Question. And tho' he was not *Imprison'd* with the Rest, yet the very *Sunday* following he was Discharg'd from Preaching in his own House, and hindered by Arm'd *Soldiers*.

Country-m. Will you let me go now? *Master*. I can hardly Hold!

(4.) *Rehearf.* Bridle your *Passion* a little longer *Country-man*, till I *Saddle* the Right *Horse*. See what the same *Letter* says,

" The Presbyterian Preachers are now " so Bare-fac'd in their Promoting this " Violence against the *Clergy* in the Coun- " try, that they have the Impudence to " *Require* the *Justices* of the *Peace* and o- " ther *Magistrates* to Execute the Laws a- " gainst the *Episcopal Clergy*. And this is " so certain a Truth, that the Laird of " *D*—— Was a Justice of Peace, and the " *Sheriff Depute* of *Perth* was one of the " *Magistrates*, who were thus Treated by " them. For these *Preachers* did not do " this in their own Names only, but were " sent in the Name of the *Brethren* by the " *Presbyteries* and *Synods*.

Country-m. They are us'd to *Bully* the *Civil Government*, and *Require* them to Do what they think fit. I'm glad you stopt me, before I told my Mind to these *Magistrates*. But now I see who *Hollooes* them on, and Consider the Power of the *Kirk* there, and that these *Magistrates* have none to Stand by them, if they shou'd shew any Mercy to *Episcopacy*, I'll turn my *Edge* another way. For I have a *Question* or two to Ask yet. That is, next time.

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London Printed and Sold by the Booksellers of *London* and *Westminster*. 1708.

Vol. 4. Numb. 19.

THE REHEARSAL.

1. The *Meeting Houſe* at *Leith* ſhut up by *Military* Force, notwithſtanding the *Suſpenſion* by the *Lords of the Seſſion*. The Benefit of the *Law* is *Deny'd* to the *Clergy* by the *Managers* there.
2. Some of the *Clergy* now in *Priſon*, and ſince the 18th. of *Oct.* laſt, for not *Renouncing* their *Founction*.
3. Some *Queſtions* in *Law* Neceſſary to be Reſov'd.
4. The *Perſecution* by the *Managers* in *Scotland*, Greater than in *Turky*.
5. The *Presbyterians* will not give *Private Baptiſm* in Caſe of *Death*.
6. An *Infant* that *Dy'd* in the *Church* without *Baptiſm*, becauſe it cou'd not ſtay out the *Sermon*,
7. Their new Method of *Convincing* Men of the ſmall *Importance* of *Baptiſm* by letting them have none.
8. What has been, May be.

SATURDAY, *December* 11. 1708.

Country-man. I Told you laſt time, *Maſter*, I had ſome *Queſtions* to ask you.

Rehearſal. Before you begin, I have ſomething more to tell you, to fill up the *Caſe* of the *Clergy* in *Scotland*, Then you may Ask what *Queſtions* you will upon the Whole.

(1.) When the *Epiſcopal Meeting-Houſe* at *Leith* was ſhut up and *Pad-Lock'd* by the *Decreet* (that is, the *Decree*) of the *Sheriff*, (purſuant to the *Sentence* of the Lord *Provoſt* and *Bailies* of *Edinburgh*, told you in my laſt) the *People* there made their Application to the *Lords of the Seſſion* (which is the Higheſt *Civil Judicatory* now there) againſt this, as being *Illegal* and not Warranted by any *Law*; and Obtain'd from their *Lordſhips* a *Suſpenſion* of this *Decreet* of the *Sheriff's* till the *Cauſe* ſhou'd be heard in that *Court*. By which the *People* thought themſelves at Liberty to make uſe of the *Meeting-Houſe* in the Mean time. But to Avoid as much as Poſſible all *Offence* or *Objection* againſt them, they had a *Clergy-Man* to Officiate to them (the next *Sunday*, the 17 of *Oct.* laſt) who was ſufficiently *Qualify'd* according to *Law*; but he being a ſtranger, and the *Hunters* not knowing where to find him, they took a Summary Courſe to Exclude him the next *Sunday*, for the Chief *Proſecutor* there, wrote to the *Commandant* of the *Forces* lying at *Leith*, to Appoint a *Guard* to Secure the *Meeting-Houſe* there, and to Prevent the taking off a new *Pad-Lock* that was by his Order ſet on, and thus the *People* were prevented of any Publick *Worſhip* of *God*. And leſt they might have Redreſs by the Ordinary Courſe of the *Law*, he wrote to the *Under Clarck* of the *Bills*, for Suſpenſions Requiring him to Write upon no *Bills* in favour of *Meeting-Houſes*, and to Intimate to the *Lords of Seſſion*, that they ſhou'd paſs no *Bills* till he had a Sight of them.

Country-m. This was *Arbitrary*, and *Inſulting* the *Law*, with the *Judges*, perhaps beyond what the *Privy Council* there (ſo much Complain'd of) ever did. And that *Court* was as an *Arbitrary Judicatory Diſſolv'd* laſt *Seſſion* of *Parliament*.

(2.) *Reheatſ.* ther are *three Clergy-Men* now in the *Tollbooth* (that is, the *Common Priſon*) at *Edinburgh*, and have lain there ſince the 18 of *Oct.* laſt, becauſe they wou'd not give it under their Hands, or Promiſe, not to Exerciſe any Part of their *Function*, not for any ſet time, but, *In all time Coming*, as it is in the *Sentence* againſt them, which I gave you in the Laſt.

Country-man. I was told they had a *Habeas Corpus* Act there, as we have here.

Rehearſ. They have ſo. But the *Managers* (you ſee) *over Awe* the *Judges*, and ſay they have *Orders* from *Court*.

Country-m. This is according to what you Quoted out of the *Obſervator* laſt *Saturday*, N. 17. That the *Judges* ought not to mind the *Law*, but what will be Pleaſing to thoſe in *Power*.

(3.)

(3.) Now *Master*, the *Questions* I have to Ask are these,

1. Whether ther is a *Law* Requiring them to *Renounce* their *Function*, and Promise never to Exercise any *Part* of it, *in all time Coming*?

2. Whether ther is a *Law* to *Shut up* and *Pad-lock* the *Meeting-Houses*?

3. Whether a *Sentence* of *Inferior Magistrates*, being *Suspended* by the *Supreme Judicature* of the *Nation*, may be Executed till that *Suspension* is taken off?

4. And whether this ought to be done by *Military* Force?

5. Whether the *Manager* has *Authority* to Require the *Clerks* of the *Bills* not to Write upon any *Bill* (which is the Method there, and without which I suppose they are not to be Receiv'd) that are brought in favour of *Meeting-Houses*? If not, is not this an Obstruction of *Justice*, and Denying the *Subject* the Benefit of the *Law*?

Rehearsal. The *Observator* in his Next will *Answer* all these, and make the *Case* as Clear as can be!

(4.) *Country-m.* If ther be not *Law* for all this, it is Downright *Persecution.* And ten times more *Severe* than is us'd against the *Christians* in *Turky.* For there they may have their Children *Baptiz'd* by their own *Priests.* But in *Scotland* both *Priests* and *People* are Prosecuted for it. Nay if a *Priest* there *Baptize* his own *Child*, it is Exercising some *Part* of his *Function*, and he may be sent to *Prison* for it!

(5.) *Rehearsal.* But I'll tell you more, *Country-man.* If you were there, and were Willing to let your *Child* be *Baptiz'd* by the *Presbyterians*, you cou'd not have it done but upon a *Preaching-Day*, and brought to *Church*, tho' your *Child* were at the Point of *Death.* They let their own Children *Dye* without *Baptism*, rather than *Baptize* them at Home. So little they make of *Baptism!* Or so much of their Preaching and the outward *Church*!

Country-m. And yet they wou'd Prosecute me, if I sent for a *Clergy-Man* even in that Case of *Necessity*!

Rehearsal. Yes. For why shou'd you be so *Scrupulous?* You wou'd be Call'd a *High-Flyer*, and a Man of no *Moderation*! And ther is no *Moderation* to be shew'd to *Such*!

(6.) *Country-m.* I know the Value they have for *Baptism* by an Instance I have heard which happen'd since the *Revolution.* A *Child* was brought to *Church* to be *Baptiz'd.* And their manner is to *Baptize* after *Sermon.* But the *Child* was so very Ill that the Parents press'd to have it *Baptiz'd* before *Sermon*, lest it shou'd *Dye* in the Mean time. No. *Mess John* wou'd not go out of his Road, and told them what great Matter was it if it shou'd *Dye*? And the *Child* did Actually *Dye* in the *Church*, (without Baptism) before the Long *Sermon* was Ended. This gave great Disturbance to the Parents, and made a Noise in the Neighbourhood. Upon which Occasion, to take off the *Scandal*, and set their People right in this Matter, several of the *Presbyterian Preachers* through the *Country* took the Subject of *Baptism* to task, for some *Months*, and Instructed their Heares in the No Necessity of *Baptism*, and the *Superstition* of laying such a Stress upon it, as to be Concern'd for the Want of it, however it shou'd happen.

(7.) *Rehearsal.* But they have got a better way of *Convincing* Now For first, they themselves will not *Baptize* your *Child*, but when they'r at Leasure. And if you make use of a *Clergy-man*, they will Issue *Process* against you, and Clap him up in *Prison*, if they can Catch him.

(8.) *Country-m.* And this is *Liberty* of *Conscience!* This is their *Moderation*! And in the now United *Kingdom*, where *Episcopacy* is still *Established* in the Greatest part. But they'r Afraid of Nothing! They think *Issachar* must *Bear*! They have Try'd it before. And why not Again, with the same *Success*! What has been, may be.

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WEDNESDAY, *December* 15. 1708.

(1.) *Country-m.* THE *Observator* of the 1st *Instant*, N. 83. has Answer'd all [I] have said, *Master*, Concerning the *Persecution* of the *Managers* in *Scotland.* For [he] has put it thus in the *Contents* of his [Pa]per, *The Rehearser's falsehood in Asserting that the Episcopal Clergy in Scotland are Persecuted for their Opinion.*

Rehearse. He has put it in the *Contents.* That's enough for some Folks! But ther is not a Word of it in the *Paper*, except— *Bellarmin* thou *Lyest.* He says I have been convicted in so many *Lyes* (but he Names none of them) that I am not to be Trusted. He calls me a *Lyer.* I *Call* not him so. I shall *Prove* it.

(2.) *Country-m.* But pray see what he says to his *Country man*, thus it is.

"No doubt, *Roger*, 'tis a terrible *Persecution* in his (the *Rehearser's*) sense, to shut up Meeting-Houses, where her Majesty is never Remember'd, and where the *Pretender* is never Forgot, but frequently Pray'd for under the Name of King *James* the viii. And all the Young Clergy of that way, who go to the Depriv'd Bishops for Orders, are Oblig'd to Swear Allegiance to him, before they can have the Indelible Character.

Rehearse. A little *Proof* here wou'd have done well— For I dare say, he cannot name one of the *Meeting-Houses* Now Shut in *Scotland*, where this is the Case. And as little can he *Prove* what he so Confidently Asserts of the *Depriv'd Bishops* there. But *Blackning* is his business.

(3.) *Country-m.* He owns ther is no *Law* there Obliging the *Depriv'd Clergy* to *Swear* or *Pray.* But he says, *I know no Reason why they shou'd not be VOLUNTIERS in Praying for Her Majesty.*

Rehearse. But we don't use to *Press* men to be *Voluntiers!* The way for that, is to *Oblige* and *Encourage* them. But may be he thinks, That to *Imprison* the *Clergy* will make them do it *Voluntarily* and *Freely*!

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(5.)

(5.) *Country-m.* How wou'd such a *Law* as this have done in King *Char.* IIs'. time? (not to Name the *Reign* of his *Father*) When the *Presbyterians* in *Scotland* fixt up *Declarations* on the *Mercat-Crosses* of *Royal Boroughs*, That he had Forfeited his Right to the *Crown*, by Supporting of *Episcopacy* there; And that it was every Man's *Duty* to *Kill* him, and All that serv'd him, either in *Church* or *State*; And pursuant to this, did first Murder *Bishops* and others of the *Clergy*, and Kill'd *Soldiers* travelling the High Road, for no other Reason but because they saw the King's *Livery* upon their Backs; And then broke out into Open *Rebellion*, twice after one another, first at *Pentland-Hills*, and some Years after at *Bothwell-Bridge*, and Fought the *King's Forces* in the Open Field. And wou'd rather *Die* than say, *God save the King*, without any *de Jure* or *de Facto*. And after all this, Refus'd the King's *Indulgence* or *Toleration*. No! They wou'd have None of his *Authority* to Permit them to *Preach*, tho' he *Clogg'd* it with no *Oaths* or *Conditions* whatsoever, but to Live *Quietly* and *Peaceably*! And absolutely Disdain'd to Observe the 29 of *May* or to give God thanks for his *Restoration*. But in their *Zeal*, have come in *Arms* and Extinguish'd the *Bonefires*, on that *Day*, Declaring him an *Usurper*, &c.

And yet, how are we *Deafn'd* on all hands, with the *Cry* of *Persecution* in those Days! And that Men cou'd not have *Liberty* of *Conscience* to serve *God* in their own Way! But now the *Episcopal Clergy* are not *Persecuted* for their *Opinions*! Tho' no *Disturbance* whatsoever can be Charg'd upon them, or any of them, since the *Revolution*. They only Desire to *Starve* Quietly, and out of *Prison*, if they Can!

(6.) *Rehearf.* To the Treatment the *Presbyterians* gave King *Char.* II. you shou'd not forget to Add their *Respects* to Q *Anne* since her *Accession*, lest People might think their Minds are Chang'd. The *Declaration* which 700 of them in *Arms* set up at Noon Day on the *Mercat-Cross* of *Sanquair* the 21 of *May*, 1703. is given us *Verbatim* in the *Wolf Stript*. Num. 2. of the *Appendix*, wherein they Renounce *Anne* Princess of *Denmark* from being their *Queen*, because she had Promis'd to Maintain *Episcopacy* in *England*; tho' she gave them all the Assurances in the World, to *Support* and *Encourage* their *Kirk* in *Scotland*; And they Cannot say, but that she has Perform'd it to the Utmost, far beyond what I belive even Themselves cou'd have Expected! Yet they *Declar'd* that *England* and *Ireland* must come in too, having been once *Covenanted Kingdoms*; or else, That they wou'd never be at Rest, I leave every one to Believe them, as he Pleases.

(7.) *Country-m.* The best way to know, is to put it in their *Power*! They think they are not far from it. Therefore move the more *Violently*, as a *Stone* do's the nearer it Comes to its *Center*.

Rehearf. One *Push* more—— And the work is done! They know the *Church* of *England* is for *Non-Resistance*. So they will Meet with no *Opposition* there!

(8.) *Country-m.* In this same *Observator* ther is a Noble *Step* propos'd towards this: He is for *Pressing Forward*. He wou'd have the *Members* that are Return'd from *Scotland*, not to be Content with the Liberty of going to *Conventicles* here (of which he do's not Pretend ther is any Scarcety) but to have a *Place* Assign'd to them on *Purpose*, where they may set up the *Presbyterian* way in its Purity, as in *Scotland*. He says, *One wou'd think they ought to do it, Meerly from a Principle of Honour and Bravery, for which their Ancesters have been so much Fam'd*,

(9.) *Rehearf.* He means their *Ancestors* of the *Covenant*, who when King *Cha.* I. granted them a *Pacification* (which you know is near of Kin to an *Union*) and Suffer'd their *Commissioners* to come to *London* to *Treat* forsooth! They set up a Daily *Lecture* at St. *Amlin's-Church* (which in Memory of it, has St. *Andrew's Cross* on the *Vane* to this Day) and Continu'd it from Morning till Night, being Supply'd by several *Bell-Weathers* of the *Covenant*, one after another; till they *Poison'd* the *City* with *Rebellious Principles*, and fitted it for that Use they had to make of it!

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Vol. 4. Numb. 21.

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SATURDAY, *December* 18. 1708.

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Rehearſal. Why wou'd you know?

Country-m. I'm ſure he can be no *Scots-Man*.

Rehearſ. Why ſo? You ſee he is a *Preſbyterian*.

Country-m. No matter for that. The 20th man in *Scotland* is not a *Presbyterian*. But be what they will as to *Religion*, they don't forget that they are *Scots-Men*, nor love *Reflections* upon their *Country*. Now this *Obſervator* you were laſt upon of the 1ſt *Inſtant*, N. 83. Charges them All, as well thoſe that are in the *Government*, as thoſe that are out, as a Whole *Nation* of *Rogues* and *Traitors*. For having told (as Quoted in my Laſt) of ſome body (but he knows not who) that Pray'd for King *James* VIII. And was not Proſecuted for it, he makes this Handſome *Comment* upon it.

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Rehearſ. This is indeed *Plumb* upon the *Nation*, and not any Particular Men. Or if upon any, it is upon thoſe Entruſted in the *Government*. For who elſe ſhou'd look after the *Gariſons*, and to put the *Nation* in a Poſture of *Defence*?

(2) But I muſt ſpeak a Word in behalf of that Gallant *Nation*. For of all the *Nobility* and *Gentlemen* (and they were not a Few) who were brought up hither and Try'd there for this *Invaſion*, every one of them are *Acquitted* with *Honour*. And if the Deſign was ſo *General* (as the *Obſervator* ſays) even to be *National*, it is ſtrange (and a thing unknown in *England*) That not one ſhou'd be found to *Squeek*, or become an *Informer*, either at the Time, or ſince, when they might have had *Rewards*, beſides the ſaving of their own *Lives*, which lay at the Mercy of Every one of the Reſt.

Country-m. Ther's no Reaſon to be given for it, unleſs we Suppoſe that not One *Presbyterian* was Concern'd. And if ſo, what a Contemptible *Figure* will the *Presbyterians* make (who Boaſt themſelves the *Majority* of the *People*) that they ſhou'd be Forgot in a National Concern!

Rehearſ. If the *Obſervator* be a *Scots-man*, I fancy his *Heart* will *Ake* when he Reads this, for the *Affront* he has put upon his *Country*, and the *Miſchief* he Intended them by it, to Expoſe them to the Reſentment of

(5.) *Country-m.* How wou'd such a *Law* as this have done in King *Char.* IIs'. time? (not to Name the *Reign* of his *Father*) When the *Presbyterians* in *Scotland* fixt up *Declarations* on the *Mercat-Crosses* of *Royal Boroughs*, That he had Forfeited his Right to the *Crown*, by Supporting of *Episcopacy* there; And that it was every Man's *Duty* to *Kill* him, and All that serv'd him, either in *Church* or *State*; And pursuant to this, did first Murder *Bishops* and others of the *Clergy*, and Kill'd *Soldiers* travelling the High Road, for no other Reason but because they saw the King's *Livery* upon their Backs; And then broke out into Open *Rebellion*, twice after one another, first at *Pentland-Hills*, and some Years after at *Bothwell-Bridge*, and Fought the *King's Forces* in the Open Field. And wou'd rather *Die* than say, *God save the King*, without any *de Jure* or *de Facto*. And after all this, Refus'd the King's *Indulgence* or *Toleration*. No! They wou'd have None of his *Authority* to Permit them to *Preach*, tho' he *Clogg'd* it with no *Oaths* or *Conditions* whatsoever, but to Live *Quietly* and *Peaceably*! And absolutely Disdain'd to Observe the 29 of *May* or to give God thanks for his *Restoration*. But in their *Zeal*, have come in *Arms* and Extinguish'd the *Bonefires*, on that *Day*, Declaring him an *Usurper*, &c.

And yet, how are we *Deaft'd* on all hands, with the *Cry* of *Persecution* in those Days! And that Men cou'd not have *Liberty* of *Conscience* to serve *God* in their own Way! But now the *Episcopal Clergy* are not *Persecuted* for their *Opinions*! Tho' no *Disturbance* whatsoever can be Charg'd upon them, or any of them, since the *Revolution*. They only Desire to *Starve* Quietly, and out of *Prison*, if they Can!

(6.) *Rehearf.* To the Treatment the *Presbyterians* gave King *Char.* II. you shou'd not forget to Add their *Respects* to Q *Anne* since her *Accession*, lest People might think their Minds are Chang'd. The *Declaration* which 200 of them in *Arms* set up at Noon Day on the *Mercat-Cross* of *Sanquair* the 1st of *May*, 1703. is given us *Verbatim* in the *Wolf-Stript.* Num. 2. of the *Appendix*, wherein they Renounce *Anne* Princess of *Denmark* from being their *Queen*, because she had Promis'd to Maintain *Episcopacy* in *England*; tho' she gave them all the Assurances in the World, to Support and Encourage their *Kirk* in *Scotland*; and they Cannot say, but that she has Performed it to the Utmost, for Beyond what [illegible] even Themselves cou'd have [illegible] they *Declar'd* their [illegible] come in too, having been [illegible] Kingdoms; or else, [illegible] be at Rest, I leave every one to Believe them, as he Pleases.

(7.) *Country-m.* The best way to know, is to put it in their *Power!* They think they are not far from it. Therefore move the more *Violently*, as a *Stone* do's the nearer it Comes to its *Center*.

Rehearf. One *Push* more—— And the work is done! They know the *Church* of *England* is for *Non-Resistance*. So they will Meet with no *Opposition* there!

(8.) *Country-m.* In this same *Observator* ther is a Noble *Step* propos'd towards this He is for *Pressing Forward*. He wou'd have the *Members* that are Return'd from *Scotland*, not to be Content with the Liberty of going to *Conventicles*, here (for which he do's not Pretend ther is any Scarcity) but to have a *Place* Assign'd to them on *Purpose*, where they may set up the *Presbyterian* Way in its Purity, as in *Scotland*. He says, *One wou'd think they ought to do it, Merely from a Principle of Honour and Bravery, for which their Ancestors have been so much Fam'd.*

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of

of the *Government* if his word were to be taken.

(3.) *Country-m.* He ſays in the ſame *Obſervator*, "That if the *Epiſcopal* Party in *Scotland* be of ſuch *Seditious* Principles as "ſtill to look upon thoſe as their lawful "*Biſhops*, who are ſet aſide by the Authority of the *Law*, then 'tis Plain, they fly "in the face of *Queen* and *Parliament*, and "are Declar'd *Enemies* to the *Revolution*, "her *Majeſt's* Title, and the *Proteſtant Succeſſion*; which wou'd Juſtify much ſeverer Meaſures, than any that have yet been "taken againſt them; for thoſe who Diſown a Government, deſerve none of its "Protection, but to fall under the Weight "of its Reſentment.

(4.) *Rehearſ.* That's to be *Hang'd*, or *Flead* alive. For otherwiſe what *Meaſures* can be *Severer* than to take from a Man all he has in the World, to Bar up all Methods he can take for his *Subſiſtance*, and to put him into *Priſon*, to *Starve* there? If this Method had been us'd in the *Reigns* of King *Char.* I. and II. againſt thoſe who not only *Diſown'd* their *Government*, but Roſe in *Arms* againſt them, we had been Clear of their *Dinn* at this Day!

Country-m. Have a care *Maſter!* He'll ſay you wiſh they had been all *Hang'd* then. And then where is your *Moderation*?

Rehearſ. Juſt where his is, and upon much better Grounds, if I had made ſuch a *Wiſh*, which is far from my Thoughts. But I wou'd ſhew theſe Men their *Moderation*, by Seeing how they wou'd Like it in other *People*!

(5.) *Country-m.* But how do's the *Scots* owning their *Biſhops* make them *Enemies* to the *Queen*, the *Proteſtant Succeſſion*, &c.

Rehearſ. It is *Ridiculous*! For the *Scots* and all other *Epiſcopal* Men, ought to do the ſame, and I hope wou'd do it, under the Moſt Unconteſted *Title* that ever was. If King *Char.* II. or the late King *James* had done as has been done in *Scotland*, they wou'd have done the ſame. The ſame as the Primitive *Chriſtians*, who Adher'd to their *Biſhops* under all their Perſecuting *Kings* and *Emperors*. Not by *Rebellion* and taking *Arms* againſt their Lawful *Soveraigns*, (that Doctrin the *Presbyterians* Learn'd from the *Papiſts*) but by Patient *Suffering* for and with their *Biſhops*, whom *Chriſt* had ſet over them, by a Commiſſion *Independent* of all the *Kings* and *Parliaments* in the World.

Country-m. He'll now Call the *Philiſtines* the *Men* of the *Rights* upon you— He'll Swear you ſpeak *Treaſon*, and Affront the *Government*, and the *Proteſtant Succeſſion*!

(6.) *Rehearſ.* And to Provoke theſe *Infidels* the more, and to give them all the Handle (as they think) of the *Law* againſt me, I do here give it under my Hand, and will Maintain it before the *Queen* and *Parliament* (if they Require me) That it is not in their Power, and of all the *People* of *Britain* with them, to make a *Biſhop* or a *Prieſt*. And that if they ſhou'd Deſtroy all the *Biſhops* in *Britain* and *Ireland*, and Require us to Live without *Biſhops*, I wou'd not Obey them, but ſeek for *Biſhops* where I cou'd get them; and with them Endure all the *Perſecution* it ſhou'd pleaſe *God* to Permit all the *Powers* on the Earth to lay upon us. *Perſecution* is no new thing to the *Church*. And under *Chriſtian* Princes as well as *Heathen*. And often more *Severe* from the *Former* than the *Latter*. For the *Wounds* of a *Friend* are Deeper than of an *Enemy*.

(7.) *Country-m.* And harder to be *Cur'd*, and more *Inſinuating*, Becauſe they wou'd make us Believe it is all for our *Good*, and may *Deceive* Many. While the Deſigns of profeſs'd *Enemies* are open.

(8.) But it wou'd Provoke *Patience* to hear theſe *Presbyterians* now Accuſe thoſe as *Seditious* who own *Biſhops* that *are ſet aſide by the Law*, when they themſelves have all along done it on behalf of their *Schiſmatical* and *Traiterous Presbyters*. And if their Argument is Good, then our *Presbyterians* are not the leſs *Shiſmatical* for their being *Tolerated* in *England*, or *Eſtabliſh'd* in *Scotland*. Becauſe they wou'd not Allow it in the Caſe of *Epiſcopacy*, when that was *Eſtabliſhed*. So that they have Pronounc'd *Sentence* againſt Themſelves.

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AN Account of the late Eſtabliſhment of Presbyterian Government by the Parliament of *Scotland* Anno 1690. Together with the Methods by which it was ſettled, and the Conſequences of it: As alſo ſeveral publick Acts, Speeches, Pleadings, and other Matters of Importance, relating to the Church in that Kingdom. To which is added a Summary of the Viſitation of the Univerſities there; in a Letter from a Gentleman at *Edinburgh* to his Friend at *London*.

A Vindication of the Government in *Scotland*, during the Reign of K. *Charles* II. againſt Miſ-Repreſentations made in ſeveral Scandalous Pamphlets. To which is added, the Method of proceeding againſt Criminals, *&c.*

Presbyterian Inquiſition, as it was lately practis'd againſt the Profeſſors of the College of *Edinburgh*.

The Hiſtory of Scotch Presbytery; By Mr. *Shields*, *&c.*

London Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 22.

THE REHEARSAL.

1. The *Review* Provokes me again. Why I left him off.
2. He alledges *Scandal* againſt Mr. *Heriot*. This is the laſt Refuge of the *Kirk*.
3. Examplify'd in the Caſe of Mr. *John Pearſon*.
4. The *Reputation* of a young *Gentlewoman* Expos'd by the *Presbytery*.
5. Mr. *Pearſon* Clear'd.
6. Yet further *Proſecuted*, and no *Reparation* made him.
7. He was *Cited* before the *Presbytery* the ſame Day his *Wife* was *Bury'd*.

WEDNESDAY, *December* 22. 1708.

(1.) *Country-m.* I Have been ask'd, *Maſter*, why you ſay nothing to the *Review*? For he ſtrikes in with the *Obſervator* as to thoſe Affaires in *Scotland* you have been ſpeaking of.

Rehearſal. The *Obſervator* has Refus'd his Help, and told him that a *Pillory'd Evidence* is not Good in *Law*. Yet now he Courts the *Obſervator* to Join with him againſt me. But his *Veracity* is ſo *Bankrupt*, has been ſo often and ſo Notoriouſly Detected, eſpecially in his *Experiment*, which he *Dedidicats* with ſo much *Pomp* and *Aſſurance* to the *Queen* her ſelf, and Deſires her to take her Eſtimate of the *Diſſenters* (whoſe *Cauſe* he Maintains) and of his own Worthy Worſhip, by that *Book*, and as every word in it is exactly *Truth*: And ſince it has been Detected, paſt any Poſſibility of Defence, to be all one Continu'd *Lye*, not a *Chance-Lye*, through *Inadvertenee*, or *Miſ-Information*, but a Study'd, Deliberate, and Concerted *Forgery*, ſtood in and Maintain'd with falſe *Oaths*, and Counterfeit *Affidavits*, and a *Joint-Purſe* to Support the moſt Scandalous *Impoſtor* of the Age, in a Chargeable Suit againſt the *Clergy*, to Blacken them, and Render the *Church* Odious to the *Nation*: And when all this was made ſo Evident, as that it cou'd not be Deny'd, yet the *Author* in his *Reviews* (which I have before Examin'd) has not the Grace to be *Aſham'd* or *Repent*, but gives ſtill his *Word* that it is all *Truth*, as a full *Anſwer* to all the *Depoſitions*, *Oaths* and *Certificates* by which it has been *Detected*, without offering any other *Proof* againſt them. And the *Party* who Employ'd him to Write this Noble *Hiſtory*, have now no Remedy left, but to Buy up this *Book*, as they have done, that it is now hardly to be got in any Bookſeller's Shop in Town. Thus they have been forc'd to *Eat* up their own *Dung*! And their *Breath* is ſo *Strong*, that I have Quit their Company, and their *Advocate* ſo *Shameleſs*, that I have of a long time left off Reading his *Papers*, ſuppoſing them to be Render'd ſo *Harmleſs*, as being *Diſarm'd* of all *Credit*, that they cou'd *Hurt* no body.

(2.) *Country-m.* Yet, *Maſter*, ſome will believe his *Facts*. And you know he wants no *Modeſty* in *Aſſerting*. I have heard ſay, (for I have Read him no more than you) That he ſays Mr. *Heriot* of *Muſſelburg* whom you Inſtance as a *Complying Clergy-Man* whoſe *Meeting-Houſe* is Shut up, was *Cenſur'd* by the *Kirk Judicatories* there as Guilty of ſeveral *Immoralities*.

Rehearſ. That may be, when they were his *Judges*! But was it for this his *Meeting Houſe* was Shut up? I will be at the *Penance* to Read one *Review* more. And take time to Enquire into the *Fact*. Till when I will take Mr. *Review*'s word, no more than about *Abraham Gill*, *Taunton*, *Oakhampton*, *Weather-Cock*, &c.

But I will here put in one *Caveat* for all. That the Proceedings of the *Kirk-Judicatories* againſt *Epiſcopal Clergy-Men* are not to be taken in *Evidence* by any *Impartial* Man. I think I need not give the Reaſon—

But I will give an *Inſtance* which (if need) will Cure any Man's *Credulity* of the *Equality* of their *Judgment*.

(3.) It is the Caſe of Mr. *John Pearſon* an *Epiſcopal Clergy-Man*, who had *Qualify'd* as to the *Civil Government* (all their Complaints of *Immoralities* are againſt ſuch) who had a moſt Scandalous *Libel* rais'd againſt him (laſt Year 1707) by the *Presbytery*

bytery of *Dunkeld*, wherein he was Charg'd among other things with no leſs than Eight or Ten *Adulteries*, tho' ther was no body who *Accus'd* him. But that they might not want Information, they Summon'd about 50 or 60 People (whom they pleas'd) and made them *Swear* whether Mr. *Pearſon* was not Guilty of ſuch and ſuch things particularly of *Adultery*, or *Attempts* of *Adultery* with ſuch and ſuch *Women* by Name. And they made ſeveral Women *Swear* againſt themſelves, whether Mr. *Pearſon* had not been Guilty with them. And when they had Purg'd themſelves upon *Oath*, yet others were Examin'd as to them, whereby their *Names* and the *Scandal* was made *Publick*. They Examin'd one Man againſt his own *Wife*, whether Mr. *Pearſon* had not Committed *Adultery* with her. For which he gave them an *Anſwer* they *Deſerv'd*, but I will not here Repeat. Ther are ſome *Broad* Words in it, and a Hearty *Scotch Curſe* or two.

(4.) But ther is a Young Unmarry'd Gentlewoman (whoſe Name is in a *Letter* now before me, but I will not ſet it down, becauſe it is ſome ſort of a *Scandal* to be oblig'd to Repell a *Scandal*, tho' the moſt *Innocent* may be Subject to it) ſhe is Siſter to a Gentleman who is the *Chief* of a *Clan* there, and we may ſuppoſe in no great Favour with the *Presbytery*, his *Siſter* was of an Untainted Reputation before this; Yet they Examin'd all their Witneſſes againſt her as to her ſuppos'd *Adultery* with Mr. *Pearſon*. But never Cited her ſelf to Appear before them. And tho' ſhe was Acquitted by all the *Female* Witneſſes, as well the others, None of which cou'd lay the leaſt *Scandal* to her Charge; yet ſhe is grown Melancholy to have her *Name* ſo Blown about.

Country m. This is *Intolerable*! They may *Blaſt* any ones *Reputation* at this Rate! This is worſe than a Popiſh *Inquiſition*! But I long to know how Mr. *Pearſon* came off.

(5.) *Rehearſ.* So clearly, that not one of all the many Witneſſes they had by theſe means ſummon'd in againſt him cou'd ſay any thing to his Diſadvantage, either as to *Adultery*, *Drunkenneſs*, or any other of the *Crimes* for which they *Libell'd* him.

Country m. Then how came the *Presbytery* off? Were not they *Aſham'd* and *Confounded* for this *Unjuſt* and *Malicious Proſecution*? And did they not make ſome *Reparation* to Mr. *Pearſon*, for all this *Slander* and *Calumny* caſt upon him?

(6.) *Rehearſ.* That is not *their* way! The *Presbytery* did not, for all this, *Acquit* him, nor withdrew their *Proceſs*; but refer'd the Matter to the *Synod* of *Perth* and *Stirling*, which met at *Perth* the beginning of *October*, 1707. And this *Synod*, to keep on the *Proceſs*, appointed a *Committee* of 20 to Examine and Report to the next *Synod* which was to meet in *April* 1708. But the Reſult of the whole was, That the *Synod* at laſt, let the *Proſecution drop* (being Aſham'd of it) but without any *Cenſure* upon the Proceedings of the *Presbytery* of *Dunkeld*, or *Reparation* to Mr. *Pearſon*, or others whom they had Traduc'd.

(7.) Ther are ſeveral Particularities in this Caſe, worth Notice, which I ſhall not now Repeat. I'll tell you only one at this time, That the firſt *Citation* given to Mr. *Pearſon* to appear before the *Presbytery*, was the very *Day* his *Wife* was *Buried*.

Country-m. This was very *Human*! Not to ſay *Chriſtian*! A *Cordial* in his *Affliction*! That he might not think too much of his *Loſs*! Was it not *Charity*! To give him other Work to do!

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London Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 23.

THE REHEARSAL.

1. The *Scandalous* and *Unchriſtian* manner of the Proceedings of the *Kirk-Judicatories* in *Scotland* againſt the *Clergy* there.
2. How much worſe than *Auricular Confeſſion.*
3. They deſire a *Review* before Impartial *Judges.*
4. No *Clergy* in *Europe* leſs *Obnoxious.*
5. The *Kirk-Judicatories* provok'd to *juſtifie* themſelves.
6. They *Explode* the Doctrin of *Baptiſm* being a *Regenerating Ordinance.*
7. *Baptiſm* is more than a *Sign* of *Regeneration*, it *Conveys* the *Thing* it ſelf.
8. The Caſe of *Infants* who *Die* without *Baptiſm*, and of their *Parents.*

WEDNESDAY, *December* 29. 1708.

(1.) *Country-m.* THE Account of the Proceedings againſt Mr. *Pearſon* by the *Presbytery* and *Synods* of the *Kirk* in *Scotland*, which you told me laſt time, *Maſter*, I think will never go out of my head. It haunts me Day and Night. Theſe literally fill up the *Character* of the *Devil*, to be the *Accuſer* of the *Brethren.* That when no body *Accuſes* me, all the *Country* ſhall be Summon'd in to *Accuſe* me, and to tell upon *Oath* all the *Miſcarriages* they know of me. Ay, and of *Themſelves* too! Every Man (and Woman too) muſt *Accuſe* himſelf, and that upon *Oath*! The *Husband* be examin'd as to the *Adultery* of the *Wife*, and the *Wife* of the *Husband*! And the *Fortune* as well as *Reputation* of Young *Women* Blaſted, by having their *Names* up for *Lewdneſs*— And all this under the Mask of *Godlineſs!* And to take away *Scandal*! But who can take away the *Scandal* they raiſe? Except by ſhewing that their *Tongues* are no *Slander*! Which theſe Proceedings have ſufficiently evinc'd.

(2.) *Rehearſal.* Theſe are they who cry out upon *Auricular Confeſſion*, made to a *Prieſt* in private, but force Men to diſcover their Secret Sins (and upon *Oath* too) before a whole *Parish*!

Country-m. That is only when it is againſt an *Epiſcopal Man* or *Woman.* But eſpecially againſt the *Clergy.* Well, I pity theſe Clergy. This is the ſevereſt part of their *Perſecution*! To have ſuch *Enemies* as theſe, and theſe their *Accuſers*, and their *Judges*!

(3.) *Rehearſ.* I have ſeen ſeveral Letters from *Scotland*, complaining of the Grievouſneſs of this *Perſecution* by the *Kirk-Judicatories.* And the *Epiſcopal Clergy* there, wou'd deſire no more than a fair Re-Hearing of theſe Infamous *Libels*, rais'd againſt them by the *Presbyteries*, before Juſt and Impartial *Judges.* And then more Caſes would be ſeen like this of Mr. *Pearſon's.*

Country-m. In the mean time, I'm ſure, I ſhall not believe one Word of Defamation againſt any of the *Clergy* in *Scotland*, on Account of what the *Kirk-Judicatories* there, ſay or do againſt them; more than I wou'd believe the Accuſations of a *Lion* againſt a *Lamb* he was going to devour.

(4.) *Rehearſ.* I told you formerly, as I had it from Perſons of known Worth and Integrity, living in *Scotland*; That there was not any where to be ſeen, in any *Church* in *Europe*, a more *Pious* and *Inoffenſive Clergy* than thoſe in *Scotland* at the Beginning of this *Revolution.* And how they were firſt expos'd to the Fury of the *Presbyterian Rabble*, and ſince *Perſecuted* in various *Forms*; and when all other things were taken from them, their *GoodName* and *Reputation* attack'd by their Inveterate *Enemies* who were made their *Judges!* That they may truly ſay, *Was ther ever Sorrow like my Sorrow? Is it Nothing to you, all ye that paſs by?*

Country-m. But have you nothing to ſay to the *Review*? He is upon you over and over again.

(5.) *Rehearſ.* I have Nothing to ſay to him. Tell him all the Anſwer I gave you was, *Experiment*—— *Experiment*—— Till he Clears himſelf of that, he is not fit for any Honeſt Company. And as little Credit do I give to his *Kirk-Judicatories.*

I ſay *Pearſon*—— *Pearſon*—— to them. Let them Publiſh the Proceeding of the *Preſbytery* of *Dunkeld* againſt Mr. *Pearſon*. If they will not, ſomebody elſe may do it for them. I have given but a ſhort Abſtract of it in my Laſt. Let me ſee if they will *Deny* it, or offer to *Diſprove* it. I rely ſo much upon my Information, that I ſay they *Dare* not do Either, leſt it bring the Truth more fully upon them.

(6.) *Country-m.* But the *Review* the 23. Inſtant Vol. 5. N. 116. has Stagger'd me a little, *Maſter*, upon a very Material point. Pray Anſwer to that for my Satisfaction. He ſays, p. 463. *The Exclamation of this Author* (ſpeaking of you) *Seems to be built upon that Exploded Doctrine of Baptiſm, being a Regenerating Ordinance.* And againſt this *Exploded Doctrine* he Quotes the 27 *Article* of the *Church* of *England* in theſe Words. *Baptiſm is a Sign of Regeneration or New-Birth, whereby as by an Inſtrument they that receive Baptiſm rightly, are Grafted into the Church; the Promiſes of the Forgiveneſs of Sin, and of our Adoption to be the Sons of God, by the Holy Ghoſt, are Viſibly Sign'd and Seal'd.*

From which he Infers thus. *How they will make the Sign of the thing paſs for the thing it ſelf, remains to be prov'd.*

(7.) *Rehearſ.* When a *Covenant* is *Sign'd* and *Seal'd*, is it not *Perfected*?

Country-m. Yes, ſurely. And is not that a *Sign* that it is *Perfected*?

Rehearſ. Such a *Sign* as is the *Thing* it ſelf. It really *Conveies* what is *Covenanted*. And how fooliſh wou'd it be to ſay, That *Parchment*, *Ink*, and *Wax* are Dead things, and cannot *Convey*? For being the Method appointed by *Law*, the *Conveyance* is Good, when *Perfected* by him who has Power to *Convey*, or his Lawful *Attorney*. Such were the *Apoſtles*, to whom *Chriſt* gave the *Commiſſion*, in His *Name*, to *Baptize* &c. and their *Succeſſors* to the End of the World.

The *Waters* of *Jordan* did Really heal *Naaman*, not by any vertue in themſelves, but as they were a *Means* appointed by *God*, without which the *Cure* had not been wrought. Thus they were more than a bare *Sign*, they were the *Means* by which it was done:

So the *Water* of *Baptiſm* is more than a *Sign*, it is the *Means* appointed by which what is *Covenanted* is really *Convey'd*, and puts us in *Poſſeſſion* of it. This the *Article* calls *Regeneration* or *New-Birth*, and this the *Presbyterians* call the *Exploded Doctrine*, as Mr. *Review* bears them Witneſs.

Country-m. Then it is no Wonder they make ſo little of it, as you have ſaid, and the *Review* Denies it not, That they will let their Children *Die* without it, rather than give *Private Baptiſm*, or even in the *Church*, rather than before *Sermon*. So Careful they are not to Break the *Orders* of the *Church*! O had they been Always ſo!

(8.) But he asks, who dare ſay, *That the Soul of an Infant dying without Baptiſm is Loſt by that Meer Omiſſion.*

Rehearſ. But the *Soul* of the *Parent* may, if that *Omiſſion* was *Wilful.*

Country-m He ſays, *This wou'd put it in the Parents power to Save or Damn their Infant Children.*

Rehearſ. We are not to Limit the *Mercies* of *God*. He is not *Ty'd* to thoſe *Rules* to which He *Ties* us. But are we not *Born* in *Sin* by Vertue of that *Birth* we Derive from *Adam*? And *Baptiſm* is a *New Birth* into the *Covenant* of *Chriſt*. The *Uncircumciſed Man Child* was to be *Cut off*. Gen. xvii. 14. And was not this put in the *Parents* Power? And *God* ſought to kill *Moſes* in an *Inn*, upon his Journey, becauſe he Neglected to *Circumciſe* his *Son*. Exod. iv. 24. *&c.* yet a *Presbyterain* thinks himſelf ſafe if he ſee his *Child* Die in his own *Houſe* without *Baptiſm*! And their *Preachers* Teach them ſo, and the *Review* Defends it.

Country-m. And they are in the Right, if *Baptiſm* is no *Regenerating Ordinance*, as they ſay it is not. For then what great matter is it whether we have it or not? If it be but a *Sign*, it is but a *Ceremony*. And they know how to Diſpoſe of *Ceremonies*! They uſe none with *God*!

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THE REHEARSAL.

1. The Neceſſity of *Baptiſm* ſhew'd. Of the *Exciſion* Gen. xvii. 14.
2. The *Preſbyterians* think *Private Baptiſm* worſe than *None*. And that ther is no *Benefit* at all in *Baptiſm*.
3. The *Kirk* in *Scotland* has no *Authority* to *Baptize*.
4. They have no Relief from the *Reformed Churches* abroad.
5. Who may Plead a *Virtual* Conſent of *Biſhops* in their *Baptiſms*. As alſo *Lay-Men* who *Baptize* in Caſe of *Neceſſity*. The Caſe of *Zipporah*. All *Commiſſions* are *Excluſive*. The *Kirk* of *Scotland* only has no *Plea* whatſoever.
6. *Baptiſm* by a *Porter* better than by the *Moderator* of the *General Aſſembly*.
7. Better *Die* without *Baptiſm*, than have it from the *Eraſtian Kirk*. Which has *UN-CHRISTEN'D Scotland*, Were ther not a *Church*, as well as *Kirk* of *Scots*.

SATURDAY, *January* 1. 1708.

(1.) *Rehearſal.* THis is the day in which we Commemorate the *Circumciſion* of our Bleſſed *Lord*. And we cannot begin the *New-Year* better than to Conſider of that Obligation which lies upon Us to Obey the whole *Law* of *God*, from *Chriſt's* being *Circumcis'd* and *Obedient to the Law for Man*, as our *Collect* for this Day expreſſes it.

Country-m. This the *Diſſenters* call *Superſtition* in us. What ſignifies keeping a *Day*? It is but a *Ceremony*. And they will have no *Ceremony* in the Worſhip of *God*.

Rehearſ. They Muſt whether they will or not. For it is Impoſſible any Publick *Worſhip* can be Perform'd without *Ceremonies*.

Country-m. I forgot. They are only againſt *Significant Ceremonies*. Therefore all theirs are *Inſignificant*, and *Signify* Nothing.

Rehearſ. It is no Wonder they find fault with the *Ceremony* of this *Day*, when they make the *Circumciſion* it ſelf of *Chriſt* but a *Ceremony*. For ſo they make of the Inſtitution of *Circumciſion*, and of *Baptiſm*, which *Chriſt* appointed in its Room as the *Initiating Ordinance* whereby Men were Admitted *Members* of his *Church*, that is, of His *Body*. But if it be only a *Sign*, then it is no more than a *Ceremony*. But it is likewiſe a *Seal*, which Confirms the *Covenant* to Us. And without which we have no *Title* to the *Covenant*. How *God* in His *Un-Covenanted* Mercies may Deal with ſuch, is not now the Queſtion. We muſt not *Preſcribe* to *God*, tho' He has *Preſcrib'd* to Us. But none can *Plead* the *Covenant*, who are not Admitted into it in that *Manner* and *Form* which *God* has *Preſcrib'd*. Therefore the *Jews* Underſtood that *Exciſion* mention'd *Gen.* xvii. 14. not only of Temporal *Death*, but chiefly of being *Excluded* from all the *Promiſes* and *Privileges* of the *Covenant*. And the *Text* lays the Streſs here, that the *Uncircumcis'd Man-Child* ſhou'd be *Cut off from his People*, becauſe, *he hath Broken my Covenant*. Therefore was not to be Reckon'd among the *People* of *God*. Nor was he to be Admitted to the *Paſſover*, Exod. xii. 48, 49. But Reckon'd as a *Stranger*, and not of the Children of *Iſrael*: that is, out of the *Covenant*.

Country-m. And yet the Blame lay upon the *Parents*. Which is the Abſurdity the *Review* thinks does follow from that Streſs we lay upon *Baptiſm*, and the whole *Church* of *Chriſt*.

(2.) *Rehearſ.* But pray Obſerve how he ſtates the Caſe in the ſaid *Review* of the 23d paſt, N. 116. p. 463. which he does thus, in behalf of the *Presbyterians*, *And now* (ſays he) *whether Private Baptiſms are to be commended rather than the Publick*— This he makes the Caſe.

Country-m. I can Anſwer that. For this is not one bit or ſcrap of the Caſe. Our *Church* prefers *Publick Baptiſm*. And allows of the *Private* only in Caſes of *Neceſſity* where the Publick cannot be had. So that the *Queſtion* is, Whether *Private Baptiſm* be better than *None*? The *Presbyterians* deny it, and ſay, That *None* is better. And they Practiſe Accordingly. And this ſhews, That they lay no Streſs upon it, or think ther is any *Benefit* at all in it. For who wou'd Refuſe his *Child* what wou'd be *Beneficial* to it, eſpecially in *Spiritual* Concerns? *Re-*

Rehearſ. They can never Anſwer that. And therefore it is Plain they think no more of it than as a meer *Ceremony*, to make a *ſhew* with in *Publick*, that they might bear ſome Face of a *Chriſtian* Church.

(3.) *Country-m.* They had reaſon to make as little of it as they cou'd, becauſe they knew they were None of their *Succeſſors* to whom the *Commiſſion* was given, *Go and Baptize* &c. But on the Contrary, That they had Riſen up in *Rebellion*, (as they ſtill are in *Rebellion*) againſt their Lawful *Biſhops*, who are the *Succeſſors* of the *Apoſtles*; And therefore their *Baptiſms* are not only without the Authority of the *Biſhop*, as when an other *Lay-Man* (for they are but *Lay-Men*, having no true *Ordination*) do's *Baptize* in Caſe of *Neceſſity*, but in Direct *Oppoſition* to the *Biſhop*; and now in *Scotland* they *Perſecute* thoſe who Dare have their Children *Baptiz'd* by the *Clergy* who have Authority for it from their *Biſhops*. So that their *Celebrations* have not the Excuſe of *Saul* (tho' he was a *King*, and ſet up by *God* Himſelf) of Extreme *Neceſſity*, and for want of a *Samuel* 1 *Sam.* xiii. 11, 12. But like the *Offerings* of *Korah* in *Oppoſition* to *Aaron*, and ſo in *Rebellion* againſt the *Lord*.

(4.) And, as you have before Inſtructed me, they cannot ſhew the like in any of the Reformed Churches abroad, where they thus ſtand out againſt their own Reformed and Orthodox *Biſhops*. They plead *Neceſſity* for their Excuſe. And whatever ther is in that, yet they ſtand not on the ſame Ground with our *Presbyterians* and other *Diſſenters* here. Let them ſhew any Reformed Church that Juſtifies their *Separation*. They have been lately Condemn'd from *Geneva*. And I doubt not that theſe Speak the Sentiment of all the Reſt.

(5.) *Rehearſ.* If their *Excuſe* be Real, they may Plead the *Tacit* or *Virtual* Conſent of the *Biſhops* in other Reformed *Churches* for the Validity of their *Baptiſm*. As thoſe *Lay-Men* or *Women* do in thoſe *Churches* where *Lay-Baptiſm* is Allow'd in Caſe of *Neceſſity*. They may urge the Example of *Zipporah* who *Circumciſ'd* her Son. *Exod.* iv. 25. But it was by the Authority and Command of her Husband, for *God* ſought to kill *Moſes* and not *Zipporah* for the Neglect of *Circumciſing* their *Son*. And *Moſes* was then *Prieſt*, it being before the Separation of the Tribe of *Levi* for the *Prieſthood*, after which *Circumciſion* was perform'd by the *Prieſts*, as it ſtill Continues among the *Jews*. Tho' we Read of no ſuch Expreſs Command given to them to *Circumciſe*, as that to the *Apoſtles*, *Go ye and Baptize*. Matth. xxviii. 19. And all *Commiſſions* being in their own Nature *Excluſive* of all except thoſe to whom the *Commiſſion* is Granted, Conſequently this *Commiſſion* can Deſcend to None but to thoſe who are the *Succeſſors* of the *Apoſtles*, and thoſe to whom they ſhall Commit it, as the *Biſhops* do to *Prieſts* and *Deacons* at their *Ordination*. But this cannot be ſuppos'd in thoſe who Receive no *Ordination* from them; but on the Contrary *Ordain* one another in *Oppoſition* not only to their own *Biſhops*, but to all the *Biſhops* in the World, and Abjure *Epiſcopacy* it ſelf, as the *Presbyterians* have done in *Scotland*, and make it now a Requiſite to all whom they *Ordain* (as you may ſee in the *Acts* of both their *Provincial Synods* given us in the *New Aſſociation*) even in this *Reign*. And they Proſecute thoſe as *Criminals* who Accept of *Baptiſm* from their own *Biſhops*, or from any *Authorized* by them.

(6.) *Country-m.* Then I'm ſure if I were in *Scotland* my *Child* ſhou'd Die without *Baptiſm*, or be *Baptiz'd* by a *Porter* or a *Midwife*, rather then by the *Moderator* of the *General Aſſembly*. For the Conſent of the *Biſhop* may be ſuppos'd in the one Caſe, upon *Neceſſity*; but cannot any way be ſuppos'd in the other. And ſuch *Baptiſms* are in Direct *Oppoſition* to the *Inſtitution* of *Chriſt*, and in *Deſyance* of it; and of all the *Chriſtian Churches* in the World, of the *Reformed* (as you have ſaid) as well as of the others.

(7.) *Rehearſ.* And they Plead the *Laws* of the *Land* in their Defence! See what a *Figure* this *Eraſtian Kirk* of *Scotland* makes among all the other *Churches* in the World! *Exploded*, *Condemn'd*, *Spew'd out* by All, even thoſe whom they Plead as their *Precedents!* They have as far as in their Power, *Un-Chriſten'd* all the Land. And better thoſe whom they let *Die* without *Baptiſm*, than thoſe to whom they give it!

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Vol. 4. Numb. 25.

THE REHEARSAL.

1. It will be ill taken to *Un-church* the *Kirk*.
2. But it is Neceſſary in *Charity* to their *Souls* and my own.
3. They Undervalue our *Baptiſms*, as much as we do Theirs.
4. They *Anſwer* (by their *Obſervator*) in Setting up downright *Perſecution* againſt me.
5. The *Epiſcopal* People in *Scotland* muſt come to *England* to have their Children *Baptiz'd*. The Example of *Tobit*.
6. They who have Receiv'd *Presbyterian Baptiſm* there ought to ſeek the *Epiſcopal*.
7. The Hazard of going to *Doubtful Baptiſm*, where we may have what is *Secure*.
8. How *Sollicitous* we are about the *Title* of an *Eſtate*, and how *Indifferent* as to *Heaven*.

WEDNESDAY, *January* 5. 1708

(1.) *Country-man.* OUR laſt Diſcourſe has made a great Impreſſion upon me. You have ſhew'd me Plainly that *Baptiſm* is an *Initiating* and *Regenerating Ordinance*. And that it is not now to be had in the *Eraſtian Kirk* of *Scotland* (*Eraſtian* ſhall always be their *Epithet* with me) Nay, that their *Baptiſms* are Worſe than *None!* That they are out of the *Catholick Church*, and ſo not to be Reckon'd as *Chriſtians!* Bleſs me! You'll be call'd a very *Hot* man, *High-Church* indeed! They'll *Curſe* you by *Bell Book and Candle*.

(2.) *Rehearſal.* If they *Curſe*, I'll *Bleſs* them, by Endeavouring to Turn them from their *Iniquity*. I'm ſure I ſhou'd have leſs *Charity*, if I ſuffer'd them to go on in their *Sins*, without telling them of it. I muſt *Sow* on, tho' ſome fall upon *Stones*, or among *Thorns*. I hope ther is ſome *Good Ground* among them, men who will overcome *Prejudices* and Conſider. At leaſt I have Deliver'd my own *Soul*. And they, whether they will Hear, or whether they will Forbear, ſhall know, That the *Truth* has been told them, and that ſo Evidently, as that they cannot Anſwer or Deny it.

(3.) And how can they call it *High-Flying* to ſay their *Baptiſms* are Worſe than *None*, when they ſay the ſame of our *Private Baptiſms*, and Declare it in their Practice, ſuffering their own *Children* to *Dye* without *Baptiſm*, rather than give them *Private Baptiſm*? And how can they ſay, That it is an *Over-Charge* upon them, that they think ther is no *Benefit* in *Baptiſm*, when they will let their *Children* Die without it? Wou'd they keep back from their Expiring *Infants* any thing they thought in the leaſt *Beneficial* towards their *Salvation*? Wou'd they be thought ſo *Cruel* and *Hard-Hearted* to their own *Fleſh* and *Blood*!

Country-m. It cannot be gainſaid. It is *Apparent* and *Notorious* to all the World! And *Wo* be to them who, knowing this, wou'd *Sooth* them, or let them *Sleep* on in their *Sins*. And it muſt be Hard *Knocking*, and *Shaking* them that will *Awaken* them. Tho' he that does it get as little Thanks as who wou'd *Rouſe* a *Slugg...d* out of a Sweet *Slumber*, tho' the *Houſe* were on *Fire* about him. But afterwards he will Bleſs you, when he ſees the *Danger* he has Escap'd!

Rehearſ. If I have Rais'd their *Indignation*, and if they are Intended to do me any *Miſchief* (as I have been told) all I ſhall ſay to them is, That I had rather Suffe *By* them than *For* them, in not *Warning* them while ther was Space of *Repentance*.

(4.) *Country-m.* You need not queſtion their good will. The *Obſervator* has of a long time been hunting the *Government* upon you. He ſays he has Sollicited the *Lords* and *Commons*, and the *Scotch Members* in particular; And laſtly he has been Stirring up the *Grand Juries* to make *Preſentments* againſt you.

Rehearſ. That was only becauſe he had the Better of the *Argument*, and to ſhew his *Moderation*!

Country-m.

Country-m. His own Friends cry Shame upon him for this. They ſay, Is this like a *Diſputant*? They think it is giving up the *Cauſe*, and looks *Pitiful*.

(5.) *Rehearſ.* When the *ten Tribes* had *Revolted*, and their New *King* had ſet up New *Prieſts*, *Tobit* of the Tribe of *Nephthali* went up every Year to *Jeruſalem* with his *Firſt-Fruits* and *Tenths*, to keep the *Feaſts* and to *Sacrifice* there *Tob.* 1. 4, 5, 6, 7. He did not Plead the *Legal Eſtabliſhment* as a Juſtification of the New *Prieſthood*, or a Diſcharge to him from his Obligations to that *Prieſthood* which *God* had Appointed. He thought it not in the *Power* of the *King* and *People* with him to Alter or Change that *Prieſthood*, or to ſet up any *Other*. Or to Alienate the *Tenths* and *Firſt-Fruits*, but he Pay'd them ſtill to the True *Prieſts* the *Sons* of *Aaron*, tho' he then Liv'd in another *Kingdom*, and belong'd to one of their *Tribes*. Now *Baptiſm* is of Greater Importance than the *Legal Inſtitutions:* And from *Scotland* to *England* is as near a Journey as from *Iſrael* to *Judah*. Therefore if the *Conſcientious* in *Scotland* cannot have *Clergy* who are *Authoriz'd* by *Chriſt* to *Baptize* their *Children*, they ſhou'd Imitate the Piety of *Tobit*, and come into *England* for it. Tho' the Hardſhip is very Great to put *Infants* to take ſuch Journeys at all Seaſons of the Year. And all have not the Convenience if they wou'd. I pray God pity their Caſe, and Deliver Us from the Like. We deſerve it. Nor are we to think theſe *Sinners* above all others in *Britain*: But, *except ye Repent*——

(6.) *Country-m.* But if any who have Receiv'd *Presbyterian Baptiſm* in *Scotland*, ſhou'd upon Examining the Matter find it to be *Null* and *Void*, what wou'd you have them do?

Rehearſ. If it were my Caſe, I wou'd be *Baptiz'd* by ſome of the *Epiſcopal Clergy*. I ſay not *Re-Baptiz'd*, becauſe I Judge the Former to be no *Baptiſm* at all, as being done without any even *Vertual* Conſent of the *Biſhop* that can poſſibly be ſuppos'd (as in the Caſe of *Lay-Baptiſm*, where it is *Allow'd* or *Conniv'd* at in Caſe of *Neceſſity*, and in ſome Foraign Churches, where the like *Neceſſity* is Pleaded) but in Direct *Oppoſition* not only to their own *Biſhops*, but to all the *Epiſcopal* Authority in the whole *Church* of *God*. A caſe not known in St. *Cyprian*'s time, and when the Diſpute of *Re-Baptization* was ſo Warmly Canvaſs'd. No ſuch ſort of *Schiſmaticks* from the *Univerſal Church* of *Chriſt* was then known in the World. And in Caſes of ſuch *Importance* it is ſurely Beſt to take the *Safeſt* Side.

(7.) *Country-m.* Wou'd Tender *Parents* who are ſo Sollicitous about the Welfare of their *Children* Conſider ſeriouſly of this, they wou'd not bring them to (at the Beſt) Doubted *Baptiſm*. They wou'd not run any *Hazard* of their *Souls*, but go where their *Baptiſm* was *Secure*, even by the Confeſſion of the *Presbyterians* themſelves, and ſo wou'd be ſafe on all ſides.

(8.) *Rehearſ.* Ther is nothing wherein Men are ſo *Generous* as in Venturing their *Souls!* None wou'd Buy an *Eſtate* of a Doubtful *Title* to pleaſe *Friend* or *Party*. We are Careful how we lay out our *Money*. We will ſee the *Deeds* Perfected, and Examine ſtrictly the *Authority* of the *Attorney* who *Signs* them. We muſt ſee his *Letter of Attorney*, and that it be Sufficiently *Witneſs'd*. We take no bodies Word in ſuch Caſes.

But as to our *Eternal Inheritance*, we Believe every body that go's along the Highway. If we like a Man's *Face*, or the *Tune* of his *Voice*, We Adapt him of our own Heads to be an *Attorney* for *God*, to *Sign* and *Seal* His *Covenant* with Us. If we are *Pleas'd*, we think *God* muſt be *Pleas'd* too! And if any tell us, That *God* has Appointed an *Order* of Men for this Purpoſe, and given them His *Commiſſion* and *Authority* to *Baptize*, in His *Name*; and Promis'd to *Ratify* in *Heaven* what His *Attornies* thus *Impowr'd* by *Him* ſhall, in His *Name*, *Sign* and *Seal* upon *Earth*; or Elſe why did He appoint ſuch an *Order* of Men, and give them ſuch *Powers*? We Call all this, *Stuff*! Nay, but give me a *Gifted* Man of my own Chuſing! And we will venture the *Souls* of our poor *Infants*, and our own too! Are they not our own!

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THE REHEARSAL.

1. The *Bishops* are made *Keepers* of the *Seal* of *Baptism*, as the Lord *Chancellor* of the *Kings* Great Seal.
2. Better trust to the *Mercy* of *God* without the *Seal*, than to *Counterfeit* it, or *Steal* it from the Proper *Officers*.
3. We are Strictly *Ty'd* to the *Rules*, but *God* is not.
4. Some are *Prejudic'd* against *Baptism* because of the *Easiness* and seeming *Weakness* of the *Means*. The Case of *Naaman*.
5. *Prayer* will not Prevail without the Outward *Ordinance*, where it may be had. Nor the Greatest *Sanctity* Excuse from it. Our 27th *Article* Justifies the *Comparison* I have made of the *Great Seal*.
6. Why the *Presbyterians* have so much depretiated *Baptism*.
7. The great Stress the *Apostles* laid upon it, as the only Ordinary *Means* of *Salvation*, by being thus made *Members* of the *Church*, out of which there is no *Promise* of *Salvation*.

SATURDAY, *January* 8. 1708.

(1.) *Rehearsal.* I Have a Question to ask you, *Country-man.* Suppose you had a *Grant* of an *Estate* or *Office* from the *King*; but it was to pass the *Great Seal.* And my Lord *Chancellor* not being in the way, would you *Counterfeit* the *Great Seal* to Secure your *Grant*?

Country-man. No, Surely. I shou'd be *Hang'd* for *Treason*, and lose my *Grant* into the Bargain.

Rehearsal. Then you wou'd think it Safer to Trust the *King's* Promise, and tell him how it was not in your Power to have the *Great Seal* put to the *Grant*.

Country-m. Without Doubt. And the *King* would lay no Blame upon me for what was not in my Power to help.

Rehearsal. Now I apply it, *Country-man.* We have a *Promise* of *Salvation* by the *Redemption* of *Christ*. But it is requir'd that this *Grant* be *Sign'd* and *Seal'd* by *Baptism*. The *Apostles* and their *Successors* the *Bishops* of the *Church* are those impower'd by *Christ* to affix this *Seal* of *Baptism* to the *Grant*, either by Themselves or their Lawful *Deputies* whom they shall Impower to do it. Such as the *Priests* and *Deacons*, to whom they give this *Commission*, by Solemn *Words*, and the Laying on of their *Hands*.

(2.) Now suppose I were in a Place where None of these were to be had. Shall I take upon me to Affix the *Seal* my self? or shall I Constitute *Priests* or *Deacons* to Affix it for me? Or shall I rather Chuse to want it, since I cannot have the Proper *Officers*, and Trust to the *Mercy* of *Christ*?

Country-m. I shou'd Chuse the Last. It wou'd be much Greater *Humility* in me, and *Trust* in *God* too, who I wou'd not doubt wou'd supply the Defect which was not in my Power to Help; than to *Counterfeit* the *Great Seal* of *Heaven*, and to take upon me to appoint *Officers* to represent *Christ*, and to *Sign* and *Seal* His *Covenant*, as His *Attorneys*, in His *Name*, to whom he gave no such *Commission.* This wou'd be to *Usurp* the *Prerogative* of *God*, and the Highest *Treason* against the *King* of *Heaven!* I shou'd think my *Grant* much more secure without any *Seal*, than with such a *Seal*, and so *Affix'd*.

(3.) *Rehearsal.* For this Reason the *Jews* now all over the World Chuse rather to have no *Sacrifice* than any where else but at *Jerusalem*, to which their *Sacrifices* were Limited by the *Law*. It is safer to leave it to *God* to supply the *Defects* that are *Unavoidable*, than to do it our selves by new *Inventions* of our own. For these do not *Supply*, but make our *Crime* the Greater. But *God* can *Supply*, and we Doubt not will, when the *Fault* is not in us. For He is not *Ty'd* to the *Institutions* He *Prescribes* to Us; but we are *Ty'd* up to them, and may not *Dispense* with them, when Possibly in our Power.

(4.) God might have heal'd *Naaman* without the *Waters* of *Jordan*. But when that wa;

was *Preſcrib'd*, he had not been *Heal'd* if he had not gone thither. Or if he had dipt himſelf in any other *River*: It would have been a *Contempt*, a *Curſing* for himſelf, and wou'd not have *Cur'd* his *Leproſie*.

Let them think of this who Diſpiſe *Baptiſm*, becauſe of the ſeeming *Weakneſs* and *Eaſineſs* of the *Means*, who ſay with *Naaman*, are not *Abana* and *Pharpar*, Rivers of *Damaſcus* better than all the *Waters* in *Iſrael*? May I not *Waſh* in them and be *Clean*? *Behold, I thought, He* (Eliſha) *will ſurely come out to me, and ſtand, and Call on the Name of the Lord his God, and ſtrike his Hand over the Place, and Recover the Leper.* And I will Anſwer them with the Servants of *Naaman*, *If the Prophet had bid thee do ſome Great thing, wouldeſt thou not have done it? How much rather then, when he ſaith to thee, Waſh and be Clean*? 2 Kin. v. 9. &c.

(5.) If *Naaman* had *Pray'd* from Morning till Night, without going down to *Jordan*, after it was Commanded, and ſaid is ther not more Efficacy in *Prayer* than in a little *Water*? And if he had *Dipt* but *Once* or *Six* times inſtead of *Seaven*, he had not been Heal'd. *God* will be *Punctually* Obey'd. And He will be Serv'd in *His own way*, and not in *Ours*. Yet ſome make *Prayer* Juſtle out all the *Inſtitutions* of *God*, and ſay, what Signify *Outward* things? The *Heart*, the *Heart* is All! If that be Right with *God*, you need not Fear! *Outward Ordinances* are *Carnal*, and made only for *Babes* in *Grace*, who have not Attain'd to *Perfection*, and the *Spiritual Life*! But St. *Peter* was of Another Mind, who ſaid, *Can any forbid Water, that theſe ſhou'd not be Baptiz'd, who have Receiv'd the Holy Ghoſt, as well as we*? Act. x. 47. *Cornelius* and thoſe with him had a *Miraculous* Effuſion of the *Holy Ghoſt*, even the Gift of *Tongues*, the ſame as Given to the *Apoſtles* at *Penteco ſt*. They had Receiv'd the *Baptiſm* of the *Holy Ghoſt*, yet St. *Peter* thought the outward *Baptiſm* by *Water* was Neceſſary even to them. As it was to St. *Paul* after he was *Converted* by *Chriſt* Himſelf in Perſon from *Heaven*, and had his *Sight* Reſtor'd to him by a *Miracle*, yet after all this, it was ſaid to him, *And now why Tarrieſt thou? Ariſe and be Baptized, and Waſh away thy Sins.* Act. xxii. 16. Yet ſome Cry among Us, How can *Water* Waſh away *Sin*? But our 27th *Article* (which the *Review* has done well to Quote) Expreſſes it very Forceably, ſaying, That by *Baptiſm*, when *Rightly* Receiv'd, as by an *Inſtrument* we are *Grafted* into the *Church*, and the *Promiſes* of the *Forgiveneſs* of *Sin*, and of our *Adoption* to be the *Sons* of *God*, by the *Holy Ghoſt*, are viſibly *Sign'd* and *Seal'd*. It is an Outward *Inſtrument* or *Deed* of *Gift*, which for our Greater Aſſurance, is thus *Viſibly* Perfected, *Sign'd* and *Seal'd* on *God's* part, before our Eyes, by His Lawfull *Attornies*, whom He has *Impower'd* ſo to do, in His *Name*, and as *Repreſenting* His *Perſon*.

(6.) *Country m.* But the *Presbyterians* knowing they have None ſuch among them, None who can ſhew their *Credentials* from *Heaven*, either by *Miracle*, or by *Epiſcopal Ordination*, which was the *Ordinary* means of Conveyance through the whole World for 1500 Years after *Chriſt*: Therefore have taken all the Pains they can to Leſſen the Eſteem of the *Inſtitution* of *Baptiſm*, that Men might not be too *Curious* in Examining whether they have it *Rightly*, the *Caution* which our *Article* puts. Therefore their *Teachers* (as an Example to the *People*, and to take off their *Edge* as to *Baptiſm*) will ſee their own Children *Die* before their Faces without *Baptizing* them unleſs it happens on a *Preaching-Day*. And then to be ſure the *People* muſt think ther is no great Matter in it, when their *Preachers* who ſay they have *Right* to *Adminiſter* it, think it not Worth giving to their own *Children*.

(7.) *Rehearſ.* The Care of the *Apoſtles* was much Greater in this Matter. For when about 3000 of the *Jews* were *Converted* at one time, and Ask'd the *Apoſtles*, *Men and Brethren, what ſhall we do*? The firſt thing the *Apoſtles* Enjoin'd to them was, to *Repent and be Baptized.* Act. 2. 37. &c. *And they that gladly receiv'd the Word were Baptized—— And the Lord added to the Church daily ſuch as ſhou'd be Sav'd.* This was the Means *God* had Appointed for *Salvation*, to be Added to the *Church* by *Baptiſm.* And it is ſaid, *ver.* 39. *The Promiſe is to you and to your Children.* But the *Presbyterians* think *Their Children* may do well enough without it!

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Vol. 4. Numb. 2.

THE REHEARSAL.

Bitter *Pamphlets* now come out againſt the *Church*.
Yet the *Obſervator* is very Angry that *Iſſachar* dare *Kick*.
The *Anabaptiſts* and *Quakers* Sprang from the *Presbyterians*. And learn'd from them, the one to Deny *Baptiſm* to *Infants*, the Other to lay it quite aſide.
Mr. *Wall's* late Book a full Anſwer to the *Anabaptiſts*. *Origen* ſays, it was the Cuſtom of the *Church* to *Baptize* Infants.
Short Anſwers are the *Cleareſt*, when they Hit right.
A *Short Anſwer* to the *Objection*, That *Infants* do not Underſtand the Nature of *Baptiſm*.
That *Teach* is put before *Baptize*, Matt. xxviii. 19.
That ther is no Expreſs *Text* for *Baptizing* of *Infants*.
The *Presbyterians* are Fondeſt of that *Command* which ſtands moſt upon the *Authority* of the *Church*.

WEDNESDAY, *January* 12. 1708.

) Country-m. THe *Obſervator* is violent anew in Hunting the *Scots-Members* n you, *Maſter*, for ſpeaking againſt the

Rehearſal. But I have no Body to Com- n to for all the *Reproaches* and vile *mnies* he and his *Party* throw out every upon the *Church*! I have ſeen the *Se- Edition* of a *Letter from a Gentleman Scotland to his Friend in England againſt Sacramental Teſt, as Inconſiſtent with the ion*, &c. Printed and Sold by *Benj. Bragg* the *Raven* in *Pater-Noſter Row*. This is very lately Publiſh'd for this Seſſion of *lament*, and come out already in New *itions*. And this lays the *Rebellion* of *For- One*, and the *Murder* of K. *Char*. I upon *Church* of *England*. And ſays, p. 13. *s Notorious the Church of England has De- rated*— And the *Church* muſt Bear all ! But if you ſpeak a Word of the *Kirk*, *Obſervator* is upon you, and ſays the *ernment* ought to take Notice of it, as onſiſtent with the *Union*! And the Good ends of the *Church* cry out *Moderation* her! But not a Word to the *Diſſenters* forbear their *Inſults* upon the *Church*! ey wou'd have all the *Moderation* on one ! I began not with them. The *Church* been long *Batter'd* and *Abus'd* (ſo no *Church Eſtabliſh'd* ever was) be- I took *Pen* in hand. All I have Wrote been *Defences* in *Anſwer* to their Bitter *ſelves*. Yet I am the *Enflamer*, and they *tiſe Moderation*!

(2.) *Country-m.* It is Hard indeed if the *Church* has not Liberty to *Juſtify* her ſelf when ſhe is *Accus'd*, and Render'd *Odious* to all the *Nation*! She is then true *Iſſachar*! But tho' an *Aſs* will not *Bite*, yet ſhe muſt *Winch* a little and *Kick* when ſhe's over Loaded! Tho' ſhe has Nothing to ſay, but *Paſſive Obedience* on the one ſide, and *Non-Reſiſtance* on the other!

But, *Maſter*, before you ſay any thing to this *Pamphlet* you have Nam'd, or go to any other Subject, I wou'd Entreat you to Proſecute the Matter we were upon one ſtep further before it go out of my Head, and give me ſomething to ſay to the *Anabaptiſts* who Deny all *Infant Baptiſm*, and they Encreaſe much of Late.

(3.) *Rehearſ.* That *Sect* ſprang out from the *Presbyterians*. And the Tranſition was Natural, from Denying *Baptiſm* to *Infants*, except upon a *Fare-Day* or ſo, to take it from them altogether. And why not, if it was not Neceſſary to them, and that they were ſafe without it? And thence the *Quakers* (who came from the *Presbyterians* likewiſe) Improv'd further, and thought it not Neceſſary to *Men* more than to *Children*. For if it was but a *Ceremony*, it might be taken away. And by the *Presbyterian* Principles (who Clamour'd againſt all *Ceremonies*) it Ought to be *Aboliſh'd*.

(4.) But as to the *Anabaptiſts*, I refer them to Mr. *Wall* his *Hiſtory of Infant Baptiſm*. Printed 1707. which has made an End of that Controverſy for Ever. He has plainly ſhew'd

ſhew'd, That *Baptiſm* was in uſe among the *Jews* before the coming of *Chriſt*, and was given to *Infants*. And that it was ſo continu'd in the *Church* from the Days of the *Apoſtles* to the *Anabaptiſts*. *Origen* (*Homil.* 8. in *Levit.* c. 12.) ſays in Expreſs words, That it was the *Uſage of the Church* to *Baptize Infants*. *Secundum Eccleſiæ Obſervantiam etiam Parvulis Baptiſmum dari*. You will ſee many more Authorities in Mr. *Wall* his Excellent Book. Ther are ſome Books that are *Concluding* Books which *Exhauſt* the *Subject*, and leave Nothing to be *Reply'd*. And this is one of them, upon this Subject of *Infant Baptiſm*.

(5) *Country-m* But, *Maſter*, Referring to *Books* will not do in Converſation. I muſt have ſomething to ſay to the *Queſtions* they Ask me. And you uſe to have a ſhort way of coming to what you call the *Jugulum Cauſæ* at once, to find out the *Point* oft which the whole *Cauſe* do's Depend, and to *Strike* there. Which, if done Effectually, is the *Cleareſt* as well as the *Shorteſt* way. For it is Eaſily *Remember'd*, and is Always at Hand upon Occaſion. Beſides it ſtops *Reply*, for they muſt Anſwer to one ſingle *Point*. Whereas when ther are many *Branches* in a Diſpute, it is more Eaſie to Turn from one to another, and ſo Confound. Therefore I will tell you what they ſay to me, and I expect *Short* Anſwers.

(6.) They ſay, That *Infants* do not Underſtand the Nature of *Baptiſm*.

Rehearſ. As much as of *Circumciſion*, to which they Deny not but *Infants* were Admitted.

(7.) *Country-m.* They ſay, That the Command *Matth.* xxviii. 19. was firſt to *Teach* and then to *Baptize*.

Rehearſ. That muſt be the Method with *Men* who are to be *Converted*. But the Literal Reading of that *Text* according to the *Original*, is Μαθητευσατε *Go and Diſciple all Nations Baptizing them*, &c. then follows, *Teaching them to Obſerve*, &c. Now tho' a *Man* muſt be firſt *Taught*, yet a *Child* is made a *Diſciple* or *Scholar* of the *School* before he is *Taught*. And when a Man was *Proſelyted*, his *Children* were *Baptiz'd* with him, as it was with the *Jews*. Which is the Meaning when it is ſaid that ſuch a Man was *Baptized* and all his *Houſe*, *all* or, *his*. Act. xvi. 33. And it was as well Underſtood in the Language of that Time as if *Children* had been Nam'd. And it wou'd have been a *Redundance* to have Nam'd them, for the Cuſtom was Univerſal. It was as Needleſs as to have Nam'd the *Women*, who no body Doubts were Included. And as little did they Doubt of the *Infants*. It wou'd rather have made a *Doubt* have Nam'd them, as if they had not be Included before.

(8.) *Country-m.* This is very Plain to m But nothing will ſerve them Unleſs I c Produce a *Text* in the *New-Teſtament* c preſly for *Baptizing* of *Infants*.

Rehearſ. They muſt Produce a *Text* f *Excluding* of *Infants*, for they were in *P ſeſſion* of this *Privilege* before. And if th will ſtand to this Rule, they muſt Exclu *Women* from the Sacrament of the *Lor Supper*. Or elſe ſhew either *Command Example* for it in the *New-Teſtament*, whi they cannot do. Deſire them to ſhew y ſuch an Expreſs *Text* Prohibiting *Polyga* Or for the Obſervation of the *Sabbath* is call'd a *Shadow*, and fulfill'd in *Chriſt*. C ii. 16, 17. And ther is no *Command* keeping the *Firſt-Day* of the Week as *Sabbath*. The Authority of the *Church* m come in here.

(9.) *Country-m.* And let me here mi an Obſervation I have heard from yo That as the *Viper* carrys an *Antidote* to i own *Venom*, ſo Providence has order'd That moſt *Errors* have in Themſelves wh is a flat *Contradiction* to them. Thus t *Presbyterians* ſet out upon Running do the Authority of the *Church* (becauſe it w all againſt them). and they wou'd ha Nothing but what was Expreſly in *Scriptu* And yet of all the *Ten Commandments* th were Fondeſt of the *Fourth*, which only to the Alteration of the *Day*) ſtands wh upon *Church-Authority*. They made more f about *Sabbath-breaking*, than the Breach of the Reſt of the *Decalogue*. But I have mo to ſay Next time.

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Vol. 4. Numb. 9

THE REHEARSAL.

1. As the *Presbyterians* who Set up the *Scripture* againſt the *Church*, ſtick moſt to that *Command* which has leaſt of *Scripture* and moſt of *Church* Authority: So the *Quakers* who ſet up the *Spirit* againſt the *Letter* of the *Scriptures*, ſtick more Superſtitiouſly to the *Letter* than any other People in the World.
2. I return to the *Ana-Baptiſts*.
3. They own that *Infants* may be Capable of *Baptiſm*.
4. *Circumciſion* was a *Seal* of the *Goſpel Covenant*.
5. It was no *Inſtitution* of the *Law*.
6. As little Doubt of *Infant Baptiſm* as of *Infant Circumciſion*.
7. More Reaſon to Exclude *Women* than *Infants* from *Baptiſm*.
8. *Gen.* xvii. 10. with *Matt.* xxviii. 19. is a *Goſpel Precept* for *Infant Baptiſm*.
9. A further Atteſtation of our Bl. *Saviour* Himſelf, that *Circumciſion* was no *Legal* Inſtitution.

SATURDAY, *January* 15. 1708.

(1.) *Country-man.* I told you laſt time I had more to ſay upon that Head of the Mercifull Diſpoſition of *Providence*, That *Errors* often Carry their own *Confutation* in themſelves. And I remember you gave me another Inſtance beſides that of the *Presbyterians* which I mention'd laſt. I Love to Rub up my Memory, that I loſe not the Benefit of thoſe Inſtructions you have given Me. Therefore as it is Remarkable how the *Preſbyterians* cut the Graſs under their own Feet, in their being ſo very Strict as to the Obſervation of the *Firſt Day* of the *Week* (which they ſtill call the *Sabbath*) when ther is nothing for that *Day* but the Authority of the *Church*; And at the ſame time they ſet up the *Scriptures* againſt the Authority of the *Church*, as their *Foundation Principle*: So (as you told me) the *Quakers* ſet up the *Spirit* againſt the *Scriptures*; They call the *Scriptures* the *Letter*, Say, they were Wrote to other People, and Bind none now, Unleſs the ſame things are Commanded *Anew* by the ſame *Spirit* that gave forth the *Scriptures*, which they ſay now Reſides in them and is their only *Rule* as to *Faith* and *Practice*, without the Help of any thing Elſe. And yet theſe Deſpiſers of the *Letter* prove to be the moſt Superſtitious *Literaliſts* and Obſervers of the *Letter* that ever were in the World, and make a *Conſcience* of the Words *Thee* and *Thou*, and ſet it up as their *Characteriſtick* to Diſtinguiſh them from all other *People!* And this is not the *Letter* of the *Original Scriptures*, but of our *Engliſh* Tranſlation. Which yet fails them, for we find *You* and *Your* given to a *Singular*, as *Job.* xviii. 2, 3. and ſeveral other Places. And the whole *People* of *Iſrael* are as oft ſpoke to in the *Singular* of *Thou* and *Thee* as in the *Plural* of *You* and *Your*.

(2.) But our Buſineſs is not now to Enter upon this Diſpute with the *Quakers*. And this is a digreſſion. I have ſomething ſtill to Ask you, as to the Point of the *Ana-Baptiſts*. I think the Anſwer you have given is ſufficient as to *Infants* not being Nam'd, more than the *Women*, in the Command to *Baptize all Nations*. For that muſt be underſtood according to the Known and Receiv'd *Notion* and *Practice* of that Age, and of the *Ages* before. And if *Infants* had been nam'd, it wou'd have look'd as if they had not been within the *Covenant* before. But yet if in the Goſpel *Infants* had been Nam'd, if you cou'd find any ſuch *Text*, it wou'd be the *Shorteſt* way indeed, and the *Cleareſt* too.

(3.) *Rehearſal.* If *Infants* are Capable of being within the *Covenant* of *Grace*, then they are Capable of Receiving the *Signs* and *Seals* of it.

Country-m. Yes. The *Ana-Baptiſts* allow this. That whoever is Capable of *Church Membership* (as they call it) is Capable of the *Signs* and *Seals* of it. Nay, an Eminent *Preacher* of theirs own'd to me, (Upon my Urgeing our *Saviour*'s Bleſſing of *Infants*, Commanding them to be brought unto Him, and ſaying that *of ſuch was the Kingdom of God.* Mark x. 14. And that *John* the *Baptiſt* was *filled with the Holy Ghoſt, even from his Mother's Womb.* And *leaped in her Womb for Joy* of the Salutation of the Bleſſed *Virgin.* Luke i. 15. 44. Therefore that we cou'd not determin *How*

far

far or in what Manner God might Communicate of His *Holy Spirit* to *Infants*. I ſay, upon this he own'd to me) That *Infants* might be Capable of *Baptiſm*, but in Regard that we knew not who were Capable and who not, therefore that they Gave it to None. I told him, I thought that was a better Argument to Give it to All. For how ſhou'd we *Exclude* whom *God* has not *Excluded*? He ſaid, he wou'd yield all, if ther was any ſuch *Precept* for it in the *Goſpel*. Therefore I come to you, to ſee if you can Help me in this.

(4.) *Rehearſ.* I think I can. And the *Text* I Name to you is *Gen.* xvii. 10. *This is my Covenant*, &c.

Country-m. O, *Maſter*, you forget your ſelf. It was a *Goſpel* Proof I was asking.

Rehearſ. And I have given you one. It is Cal'd the *Goſpel* Preach'd to *Abraham*: Gal. iii. 8. *That in his Seed all Nations ſhou'd be Bleſſed: He ſaith not, and to Seeds, as of many, but as of one, and to thy Seed, which is Chriſt.* This was the *Goſpel-Covenant*. And *Circumciſion* was then given as the *Seal* of it. And by Expreſs Command was to be Adminiſter'd to *Infants* at Eight Days Old.

(5.) *Country-m.* But they will take Nothing by way of Analogy from the *Law*. They ſay *Circumciſion* was a *Legal Inſtitution*, and therefore that we can Argue nothing from it.

Rehearſ. It was no *Legal Inſtitution*. It was *Inſtituted* 430 Years before the *Law*. And as an *Evangelical-Inſtitution*, which the *Law* cou'd not Diſannull or take away. As the *Apoſtle* argues *Gal.* iii. 17. *And this I ſay, That the Covenant which was Confirmed before of God in Chriſt, the Law which was 430 Years after, cannot Diſannul!* So that the *Goſpel-Covenant* which was before the *Law*, ſtands ſtill Good notwithſtanding of the *Law*. All the Difference is, That inſtead of the *Bloody Seal* of *Circumciſion*, *Chriſt* (who Aboliſh'd the Bloody Types) did Subſtitute that more Eaſie of *Baptiſm*. The *Seal* is Alter'd, but the *Covenant* is the ſame.

(6.) Pray, ask your *Ana-Baptiſts*, if inſtead of *Go and Baptize all Nations*, &c. it had been ſaid, Go and *Circumciſe* them, whether they wou'd have had any Scruple of Admitting *Infants*? Then let them give a Reaſon why *Infants* ſhou'd not be Admitted to *Baptiſm* as well as to *Circumciſion*, they being both *Seals* of the ſame *Covenant*, Succeeding one another at different Times?

(7.) *Country-m.* And *Baptiſm* is the more Extenſive *Seal*, for *Women* are Capable of it. Therefore they are Admitted, tho' they are not *Nam'd* in the *Commiſſion* of *Go and Baptize all Nations*. And if *Women* are *Admitted* upon the *Equity* of the *Command*, who had not the *Seal* before, becauſe they are in the *Covenant*, and therefore have a Right to the *Seal*, where it is ſuch as may be Apply'd to them: How can thoſe *Infants* be *Excluded* to whom it was Commanded to give the *Seal* before? And this ſuppoſes they were within the *Covenant*, Nay, it is Expreſly ſaid, *Gen.* xvii. 14. That the Reaſon why the *Male-Child* that was not *Circumciſed* was to be *Cut off*, was, *Becauſe he hath Broken my Covenant*. Now none can *Break* any *Covenant* who is not in it. Far leſs if he is not *Capable* of being in it. Which is the Reaſon the *Ana-Baptiſts* give for *Excluding* of *Infants*.

(8.) *Rehearſ.* And I having before ſhew'd, That this was the *Goſpel-Covenant*, and a *Goſpel-Precept*, and not a *Legal*, I think I have Satisfy'd your Demand, in giving a *Goſpel-Text* for *Infant-Baptiſm*, that is, *Gen.* xvii. 10. with the New *Seal* Added *Matth.* xxviii. 19. Both are *Goſpel Precepts*, and *Inſtitutions* of the *Goſpel*.

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far or in what Manner God might Communicate of His *Holy Spirit* to *Infants*. I ſay, upon this he own'd to me) That *Infants* might be Capable of *Baptiſm*, but in Regard that we knew not who were Capable and who not, therefore that they Gave it to None. I told him, I thought that was a better Argument to Give it to All. For how ſhou'd we *Exclude* whom *God* has not *Excluded*? He ſaid, he wou'd yield all, if ther was any ſuch *Precept* for it in the *Goſpel*. Therefore I come to you, to ſee if you can Help me in this.

(4.) *Rehearſ.* I think I can. And the *Text* I Name to you is *Gen.* xvii. 10. *This is my Covenant*, &c.

Country-m. O, *Maſter*, you forget your ſelf. It was a *Goſpel* Proof I was asking.

Rehearſ. And I have given you one. It is Call'd the *Goſpel* Preach'd to *Abraham*: Gal iii 8. *That in his Seed all Nations ſhou'd be Bleſſed. He ſaith not, and to Seeds, as of many, but as of one, and to thy Seed, which is Chriſt.* This was the *Goſpel-Covenant*. And *Circumciſion* was then given as the *Seal* of it. And by Expreſs Command was to be Adminiſter'd to *Infants* at Eight Days Old.

(5.) *Country-m.* But they will take Nothing by way of Analogy from the *Law*. They ſay *Circumciſion* was a *Legal Inſtitution*, and therefore that we can Argue nothing from it.

Rehearſ. It was no *Legal Inſtitution*. It was *Inſtituted* 430 Years before the *Law*. And as an *Evangelical-Inſtitution*, which the *Law* cou'd not Diſanull or take away. As the *Apoſtle* argues *Gal.* iii. 17. *And this I ſay, That the Covenant which was Confirmed before of God in Chriſt, the Law which was* 430 *Years after, cannot Diſannul.* So that the *Gospel-Covenant* which was before the *Law*, ſtands firm *Gods Promiſe* notwithſtanding of the *Law*. All the Difference is, That inſtead of the *Bloody Seal* of *Circumciſion*, *Chriſt* (who Aboliſh'd the Bloody Types) did Subſtitute the more Eaſie of *Baptiſm*. The *Seal* is Alter'd, but the *Covenant* is the ſame.

(6.) Pray, ask your *Ana-Baptiſts*, if inſtead of *Go and Baptize all Nations*, &c. it had been ſaid, Go and *Circumciſe* them, whether they wou'd have had any Scruple of Admitting *Infants*? Then let them give a Reaſon why *Infants* ſhou'd not be Admitted to *Baptiſm* as well as to *Circumciſion*, they being both *Seals* of the ſame *Covenant*, Succeeding one another at different Times?

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ſays againſt any *Bill* when it is *Debated* in the *Houſe*? The Major *Vote* Determins it, and when it is Paſs'd into a *Law*, it is as good an *Act of Parliament* as if it had gone *Nemine Contradicente*. So that thoſe *Speeches* the *Obſervator* Quotes make nothing againſt me. He knew they did not. And that I was fully Juſtify'd who went upon the *Abdication*. But he brought them in only to ſhew his Reſpects to ſome Noble *Lords*, who have the Misfortune not to be in his *good Graces*! Tho' I told him before, That I had heard ſome Concern'd in thoſe *Debates* Deny their Part as it is Printed. But he has had his *Stroke* at them, and ther's an End on't. And he Cannot Deny but that I have the *Convention* on my ſide of the Argument, for *Abdication* againſt *Coercion*. Neither will he Diſpute any more that the *Laws* of the *Land* are not Expreſly againſt *Coercion*. Particularly the *Statute* 12 *Car.* 2. c. 30. even according to the *Letter*, Damning *Coercion* by *Name*.

(5.) And for the *Foundation-Work* of the *Original Power* of the *People*, and the *State of Nature-Government*, I dare ſay he will not Undertake the Defence of it, after he has ſeen how *Lock*, *Milton*, *Sidney*, &c. have been Maul'd upon that Head, even till *Dan. De Foe* himſelf has Quit them All, and thrown down the *Cudgels*. He has ſeen that *Principle* not only *Diſprov'd*, but made *Ridiculous*, *Contradictory* to it ſelf, and to all *Government*, againſt *Scripture*, *Fact*, and all *Common-Senſe*. Not only *Improbable*, but *Impoſſible* to be, or Ever to have been.

Country-m. You have a Compleat and Intire *Victory* in this. So that not a *Dog* of *Legion* (who were All about your Ears) Dare now ſo much as *Bark* at you. They only *Fly* in their *Greaſe*, and *Curſe* you Privatly by their *Gods*, *Belial* and *Beelzebub*, who under the falſe Notion of *Liberty* and *Property*, have made *Drunk* the *Nations*, and Turn'd them into Ruinous *Heaps*.

(6.) I wiſh *Poland* had a ſet of your *Rehearſals*. It wou'd do them more Good than all their three *Kings*, with the Help of *Moſcovites*, *Sweeds*, *Saxons*, *Coſſacks*, and *Tartars*, to preſerve their *Liberty* and *Property*! And what tho' they have Undergone the *Three* Great *Scourges* of *Sword*, *Famin*, and *Peſtilence*, what Signifies all that, ſince they have the *Liberty* to Chuſe another *King*! And the *Poſt-Man* of the 6th tells Us, That the *Grand General* one *Siniawsky*, will ſet up Prince *Conſtantine Sobiesky* on Condition he Marry his *Daughter*, and that the *Republican* Party will on that Conſideration *Elect* that *Prince* for their *King*. Deluded *Mobb*! Not to ſee, That this is the End which all *Patriots* for *Liberty* Drive at, even their own Advantage! And it is not *two-Pence* to the *People* which of all theſe *Competitors* is their *King*. Nor do they know that one will Govern better than another. Yet they will be *Impoveriſh'd* and ſpend their *Heart's Blood*, for one againſt another. And their *Patriots* tell them they muſt *Cut* one anothers *Throats*, to ſecure their *Liberty*! *England* was once thus *Infatuated*. Let us never ſee it again! No more *York* and *Lancaſter*! Nor *Olivers* for *Deliverers*! Let us make the *Laws* our *Rule*. And not learn to *Break* them, in order to *Preſerve* them. Let us think that only to be our *Liberty* and *Property* which the *Law* allows. All beyond this (as *Coercing* of our *Soveraigns*) is *Licentiouſneſs* and *Anarchy*, and Ends in *Confuſion*.

(7.) *Rehearſ.* Yet this *Doctrine* is that for which the *Obſervator* is Soliciting the *Government* againſt me. He ſuppoſes me to be the *Author* of ſome Books againſt the *Deiſts Socinians*, &c. And Expreſſes himſelf Pleas'd with them, but is very Angry at the *Rehearſals* and *Regale*. I have ſpoke of the *firſt*. And for the *Regale* (ſuppoſing me to be the *Author*) it is Wrote againſt *Eraſtianiſm*, and *Popery*; and wou'd Perſwade the *Papiſts* to Leave their *Errors* and ſo be *Reconcil'd* to Us. Let the *Obſervator* tell which of theſe he Diſlikes?

(8.) *Country-m.* I have heard moſt of thoſe againſt whom that *Author* has Wrote, ſay, He do's well againſt the *Others*, but what has he to do with *Us*? Which makes me Conclude him Equally Good againſt All. And if you are the *Author* (but I will ask no Queſtions) I will ſay, That you have Wrote nothing in your life with Greater *Demonſtration*, than in your *Rehearſals* againſt *Coercion* and the Power of the *People*.

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THE Wolf ſtript of his Shepherds cloathing, in anſwer to a late celebrated Book intitul'd Moderation a Vertue.

London, Printed and Sold by the Booksellers of *London* and *Weſtminſter*. 1708.

THE REHEARSAL.

1. They told us from *Holland* 3 Years ago, That the *Sacramental Teſt* wou'd be taken away.
2. The *Church* will not be *Awaken'd* by it.
3. And the *Diſſenters* will not reſt *Satisfy'd* with it.
4. They already (upon the Suppoſition) Claim the Whole *Adminiſtration*. And propoſe a *Teſt* to Exclude every *Church-Man*.
5. This *Teſt* muſt throw down our *Liturgy*, *Articles*, *Homilies*, and the *Act of Uniformity*.
6. They are beginning their Old Trade again, to *Talk* Men ont of their *Places*. They want the *Fleet*.
7. Their deſire to *Repeal* the *Sacramental Teſt*, ſhews they were not Pleas'd which their *Occaſional Conformity*.
8. *Puſs* will be *Puſs* ſtill.

SATURDAY, *January* 22. 1708.

(1.) *Country-man.* YOU have ſaid nothing yet, *Maſter*, of this Grand *Project* now a foot, which is the Talk of the Town, to Repeal the *Sacramental Teſt*. The *Obſervator* puſhes it on. And ſeveral *Pamphlets* have been wrote for it, as Inconſiſtent with the *Union*, &c.

Rehearſal. I told you *Vol*, 1. N. 81. *Jan.* 12. 1705. That this *Project* was then a Brewing, long before the *Union*, I had my Information from *Holland* (the beſt *Engliſh* news comes from thence) and gave you the very words of the *Harlem Courant* of *Aug.* 27. 1705. which tells, That it was the Reſolution of the *Junto* in *London* to take away the *Sacramental Teſt*, &c.

Country-m. But you ſhou'd ſay ſomething now. Are you unconcern'd in this Matter?

Rehearſ. Yes. *Country-man.* Becauſe I know not which is Beſt, whether that *Teſt* ſhou'd be taken away, or not?

(2.) *Country-m'* That's ſtrange! Have you forgot the *Park-keeper* and the *Deer Stealer?* Do you think it for the *Park-keeper's* Security to have the *Pales* of his *Park* pull'd down?

Rehearſ. Yes. If the *Noiſe* of it wou'd *Awaken* him out of his *Lethargy*. He might Defend his *Park* better without *Pales* when he is *Awake*, than with them when he is *Aſleep*.

Country-m. I'm afraid you'r *Cruſty*, Maſter. And do you think, That the Pulling down of the *Pales* wou'd not *Awaken* the *Park-keeper*? Or that he may not be *Awaken* without it?

Rehearſ. I think neither With it, nor Without it?

Country-m. Then you give over the Cauſe.

Rehearſ. It is Long ſince I did that.

Country-m. What did you Struggle for then? What have you been talking of the *Church* for all this time?

Rehearſ. I have done my Duty. And if that will not do, who can help it? Ther is a *Fate* in it!

Country m. But you muſt never give over a Good Thing. You know not when the *Lucky-Hour* may Come.

Rehearſ. When the Sky falls, we ſhall Catch *Larks*—— It was a ſad Fate upon *Caſſandra*, but worſe upon the *Trojans*, that ſhe was not to be *Believ'd* till the *Ruin* came.

Suppoſe the *Sacramental Teſt* were taken off. What then? *Country-Man.*

(3.) *Country-m.* Why then the *Diſſenters* wou'd Certainly be *Pleas'd*. For then they wou'd be Capable of all Places of *Power* and *Truſt*, Equal to *Church-Men*. And ſure they wou'd never Deſire more.

Rehearſ. I thought ſo! Thou talk'ſt like an Errant *Church-Man*! I told You that all this wou'd not *Awaken* them! And you have found an Argument already for Folding of the Hands to *Sleep*! For *Jſichar* ſaw that *Reſt* was Good! I told you from the beginning, That the *Diſſenters* wou'd never be Pleas'd with New *Conceſſions*, but in Order to get more. And I blame them not.

ſays againſt any *Bill* when it is *Debated* in the *Houſe* ? The Major *Vote* Determins it, and when it is Paſs'd into a *Law*, it is as good an *Act of Parliament* as if it had gone *Nemine Contradicente*. So that thoſe *Speeches* the *Obſervator* Quotes make nothing againſt me. He knew they did not. And that I was fully Juſtify'd who went upon the *Abdication*. But he brought them in only to ſhew his Reſpects to ſome Noble *Lords*, who have the Misfortune not to be in his *good Graces* ! Tho' I told him before, That I had heard ſome Concern'd in thoſe *Debates* Deny their Part as it is Printed. But he has had his *Stroke* at them, and ther's an End on't. And he Cannot Deny but that I have the *Convention* on my ſide of the Argument, for *Abdication* againſt *Coercion*. Neither will he Diſpute any more that the *Laws* of the *Land* are not Expreſly againſt *Coercion*. Particularly the *Statute* 12 *Car.* 2. c. 30. even according to the *Letter*, Damning *Coercion* by *Name*.

(5.) And for the *Foundation-Work* of the *Original Power* of the *People*, and the *State of Nature-Government*, I dare ſay he will not Undertake the Defence of it, after he has ſeen how *Lock*, *Milton*, *Sidney*, &c. have been Maul'd upon that Head, even till *Dan. De Foe* himſelf has Quit them All, and thrown down the *Cudgels*. He has ſeen that *Principle* not only *Diſprov'd*, but made *Ridiculous*, *Contradictory* to it ſelf, and to all *Government*, againſt *Scripture*, *Fact*, and all *Common-Senſe*. Not only *Improbable*, but *Impoſſible* to be, or Ever to have been.

Country-m. You have a Compleat and Intire *Victory* in this. So that not a *Dog* of *Legion* (who were All about your Ears) Dare now ſo much as *Bark* at you. They only *Fry* in their *Greaſe*, and *Curſe* you Privatly by their *Gods*, *Belial* and *Beelzebub*, who under the falſe Notion of *Liberty* and *Property*, have made *Drunk* the *Nations*, and Turn'd them into Ruinous *Heaps*.

(6.) I wiſh *Poland* had a ſet of your *Rehearſals*. It wou'd do them more Good than all their three *Kings*, with the Help of *Moſcovites*, *Sweeds*, *Saxons*, *Coſſacks*, and *Tartars*, to preſerve their *Liberty* and *Property* ! And what tho' they have Undergone the *Three* Great *Scourges* of *Sword*, *Famin*, and *Peſtilence*, what Signifies all that, ſince they have the *Liberty* to Chuſe another *King* ! And the *Poſt-Man* of the 6th tells us, That the *Grand General* one *Sieniawsky*, will ſet up Prince *Conſtantine Sobieſky* on Condition he Marry his *Daughter*, and that the *Republican* Party will on that Conſideration *Elect* that *Prince* for their *King*. Deluded *Mobile* ! Not to ſee, That this is the End which all *Patriots* for *Liberty* Drive at, even their own Advantage ! And it is not *two-Pence* to the *People* which of all theſe *Competitors* is their *King*. Nor do they know that one will Govern better than another. Yet they will be *Impoveriſh'd* and ſpend their *Heart's Blood*, for one againſt another ! And their *Patriots* tell them they muſt *Cut* one anothers *Throats*, to ſecure their *Liberty* ! *England* was once thus *Infatuated*. Let us never ſee it again ! No more *York* and *Lancaſter* ! Nor *Oliverts* for *Deliverers* ! Let us make the *Laws* our *Rule*. And not learn to *Break* them, in order to *Preſerve* them. Let us think that only to be our *Liberty* and *Property* which the *Law* allows. All beyond this (as *Coercing* of our *Sovereigns*) is *Licentiouſneſs* and *Anarchy*, and Ends in *Confuſion*.

(7.) *Rehearſ.* Yet this *Doctrine* is that for which the *Obſervator* is Soliciting the *Government* againſt me. He ſuppoſes me to be the *Author* of ſome Books againſt the *Deiſts Socinians*, &c. And Expreſſes himſelf Pleas'd with them, but is very Angry at the *Rehearſals* and *Regale*. I have ſpoke of the *firſt*. And for the *Regale* (ſuppoſing me to be the *Author*) it is Wrote againſt *Eraſtianiſm*, and *Popery*; and wou'd Perſwade the *Papiſts* to Leave their *Errors* and ſo be *Reconcil'd* to Us. Let the *Obſervator* tell which of theſe he Diſlikes?

(8.) *Country-m.* I have heard moſt of thoſe againſt whom that *Author* has Wrote, ſay, He do's well againſt the *Others*, but what has he to do with *Us* ? Which makes me Conclude him Equally Good againſt All. And if you are the *Author* (but I will ask no Queſtions) I will ſay, That you have Wrote nothing in your life with Greater *Demonſtration*, than in your *Rehearſals* againſt *Coercion* and the Power of the *People*.

ADVERTISEMENTS.

A Narrative of the late treatment of the Epiſcopal Miniſters within the City of *Edinburgh* ſince *March* laſt 1708, until their Impriſonment in *July* thereafter, with their Circumſtances and Defences together with ſome Reflections upon the ſame. With a Poſtcript. Sold by *J. Morphew*, near *Stationers Hall*.

Presbyterian Inquiſition, as it was lately practis'd againſt the Profeſſors of the College of *Edinburgh*.

The Hiſtory of Scotch Presbytery; By Mr. *Shields*, *&c.*

A Treatiſe of Sea Diſeaſes, of their Nature, cauſes and cure. Alſo an Eſſay on Bleeding in Feavers. by *W Cockburn* M. D. Late Phyſician of his Majeſties Fleet. Fellow of *R. S.* and of the College of Phyſicians.

THE Wolf ſtript of his Shepherds cloathing, in anſwer to a late celebrated Book intitul'd Moderation a Vertue.

London, Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. [illegible].

THE REHEARSAL.

1. They told us from *Holland* 3 Years ago, That the *Sacramental Teſt* wou'd be taken away.
2. The *Church* will not be *Awaken'd* by it.
3. And the *Diſſenters* will not reſt *Satisfy'd* with it,
4. They already (upon the Suppoſition) Claim the Whole *Adminiſtration*. And propoſe a *Teſt* to Exclude every *Church-Man*.
5. This *Teſt* muſt throw down our *Liturgy*, *Articles*, *Homilies*, and the *Act of Uniformity*.
6. They are beginning their Old Trade again, to *Talk* Men ont of their *Places*. They want the *Fleet*.
7. Their deſire to *Repeal* the *Sacramental Teſt*, ſhews they were not Pleas'd which their *Occaſional Conformity*.
8. *Puſs* will be *Puſs* ſtill.

SATURDAY, *January* 22. 1708.

(1.) *Country-man.* YOU have ſaid nothing yet, *Maſter*, of this Grand *Project* now a foot, which is the Talk of the Town, to Repeal the *Sacramental Teſt*. The *Obſervator* puſhes it on. And ſeveral *Pamphlets* have been wrote for it, as Inconſiſtent with the *Union*, &c.

Rehearſal. I told you *Vol*, 1. N. 81. *Jan.* 12. 1705. That this *Project* was then a Brewing, long before the *Union*, I had my Information from *Holland* (the beſt *Engliſh* news comes from thence) and gave you the very words of the *Harlem Courant* of *Aug.* 27. 1705. which tells, That it was the Reſolution of the *Iuncto* in *London* to take away the *Sacramental Teſt*, &c.

Country-m. But you ſhou'd ſay ſomething now. Are you unconcern'd in this Matter?

Rehearſ. Yes. *Country-man.* Becauſe I know not which is Beſt, whether that *Teſt* ſhou'd be taken away, or not?

(2.) *Country-m'* That's ſtrange! Have you forgot the *Park-keeper* and the *Dear Stealer?* Do you think it for the *Park-keeper's* Security to have the *Pales* of his *Park* pull'd down?

Rehearſ. Yes. If the *Noiſe* of it wou'd *Awaken* him out of his *Lethargy*. He might Defend his *Park* better without *Pales* when he is *Awake*, than with them when he is *Aſleep*.

Country-m. I'm afraid you'r *Cruſty*, Maſter. And do you think, That the Pulling down of the *Pales* wou'd not *Awaken* the *Park-keeper*? Or that he may not be *Awaken* without it?

Rehearſ. I think neither With it, nor Without it?

Country-m. Then you give over the Cauſe.

Rehearſ. It is Long ſince I did that.

Country-m. What did you Struggle for then? What have you been talking of the *Church* for all this time?

Rehearſ. I have done my Duty. And if that will not do, who can help it? Ther is a *Fate* in it!

Country m. But you muſt never give over a Good Thing. You know not when the *Lucky-Hour* may Come.

Rehearſ. When the *Sky* falls, we ſhall Catch *Larks*—— It was a ſad Fate upon *Caſſandra*, but worſe upon the *Trojans*, that ſhe was not to be *Believ'd* till the *Ruin* came.

Suppoſe the *Sacramental Teſt* were taken off. What then? *Country-Man.*

(3.) *Country-m.* Why then the *Diſſenters* wou'd Certainly be *Pleas'd*. For then they wou'd be Capable of all Places of *Power* and *Truſt*, Equal to *Church-Men*. And ſure they wou'd never Deſire more.

Rehearſ, I thought ſo! Thou talk'ſt like an Errant *Church-Man*! I told You that all this wou'd not *Awaken* them! And you have found an Argument already for Folding of the Hands to *Slumber*! For *Iſſachar* ſaw that *Reſt* was Good! I told you from the beginning, That the *Diſſenters* wou'd never be Pleas'd with New *Acquiſitions*, but in Order to get more. And I blame them not.

not. For all Mankind wou'd do the ſame. Wou'd not every *Party* in the World deſire to be *Uppermoſt*? Wou'd any Refuſe the *Meens*, when it was put in their *Power*? When they were *Encourag'd* and *Courted* to't! I writ not againſt *Them* now, I write againſt the *Church*.

Country-m. This is a *Hyp-Day* with you. But did any of the *Diſſenters* ever ſay, That they wou'd not be Content to be upon the *Level* with the *Church*?

(4.) *Rehearſ.* Say ſo? Wou'd you have them *Fools*, to *Proclaim* their *Deſigns*, and ſet the *Church* upon her Guard? Yet ſuch *Fools* they are, and yet ſhe will not *Believe* them! But not *Fools* neither, for they know ſhe cannot be *Awaken'd*. They have *Enchanted* her! She loves to be *Bully'd*, and ſee *what will Come of it!*

The *Obſervator* of the 8th Inſtant, *Num.* 94. has already *Proclaim'd* it, as the *Herald* of the *Party*, That they will not be Content with an Equal *Share* in the *Adminiſtration*, but that they muſt have *All*. And not one *Church-man* in the Nation ſhall be *Employ'd*. But *turn'd out of all Poſts in Church and State*. Theſe are his Words. And he Propoſes a New *Teſt* to diſcover any who have one *Drachme* of *Church-Blood* in them. And that this be ſent to *Purge* the *Univerſities* and the *Clergy*.

Country-m. What *Teſt* is that he wou'd be at?

Rehearſ. He calls it, *a Teſt to Oblige Men of Arbitrary Principles, either to Renounce them, or Quit their Poſts in Church and State.*

Country-m. So then, This will be a Thorough *Reformation*! Not only to Preclude theſe *Arbitrary* Men from Coming into *Places* hereafter, but to Turn out from what *Poſts* they are in, in the *Church* as well as in the *State*.

(5.) *Rehearſ.* And how Eaſy is it to Call any body a Man of *Arbitrary Principles*! The Meaning is the Doctrine of *Paſſive Obedience*. And then out Go every one of the *Clergy* of *England*, for they have all ſubſcrib'd the *Homilies*, as Enjoin'd by *Act of Parliament*. And the *Six* laſt *Homilies* againſt *Rebellion* ſet up *Paſſive Obedience* to the very Height, and Anſwer all the *Pretences* that ever any *Whigg* offer'd for *Reſiſtance*, and Condemn them All to the very *Pit* of *Hell*. Eſpecially the *Firſt* and *Second*, which are Particularly Order'd to be Read every 30th of *January*, or a *Sermon Compos'd upon the ſame Argument*, as the *Rubrick* Directs, as it ſtands Confirm'd even ſince the *Revolution*. So that the *Book of Common Prayer* muſt Go too. And our 39 *Articles*, where theſe *Homilies* are all Inſerted. And the *Act of Uniformity* which Enjoins the *Subſcription* of theſe *Articles*. All theſe muſt be *Un-ſworn* by the *Teſt* the *Obſervator* Propoſes. And the taking away the *Sacramental Teſt* is only in *Ordine ad*— To make the Reſt go down the more *Glib*.

Country-m. You will never get any one to Believe that any ſuch thing will be *Propos'd*.

(6) *Rehearſ.* I believe ſo too. That's what I ſay. But have I ever Gueſs'd wrong yet, as to the *Encroachments* of the *Diſſenters* upon the *Church*? Have they not *Inch'd* it and *Inch'd* it on faſter than I told you? You wou'd not believe that *Such* and *Such* Men wou'd be *Talk'd* out of their *Places*! Men who had Merited as much from *England* by their Services at *Sea* and *Land* as any who ever fill'd thoſe *Poſts*. But they were *Church Men*! *La Hogue*, *Vigo*, *Gibraltar*, and Beating the *French-Fleet* were nothing when done by a *Church Man*! And *Port Mahone* is with them ſuch another *Crows-Neſt* as *Gibraltar*, becauſe not done by a *Whigg*! They *Buzz* about the Town that *Leak* muſt follow *Rook*. And that there are others as fitting as the Lord *High Admiral* himſelf. They ſpar'd not his late *Royal Highneſs*, but Attack'd him by Name all the while he was in that Great *Poſt*, and were not out of Hopes to have *Talk'd* Him out too! How many Battles have I had with the late *Obſervator* upon this Head, for his laying all Miſcarriages upon the *Prince*, and his Invidious Compariſons of him with the Count de *Toloufe* Admiral of *France*? —— In ſhort they want the *Fleet* into their Hands! They think not themſelves Right in their *Geers* till then, And then you will remember *Caſſandra*!

(7.) *Country-m.* They long Eluded the *Sacramental Teſt* by their *Occaſional Conformity*. And having fulfill'd that *Law* (as they ſaid) Yet now they wou'd have it taken away. Why? Did not *Occaſional Conformity* ſit Eaſy upon their Stomachs? But it is *Inching*!

(8.) *Rehearſ.* Where are thoſe now, who told us how many *Occaſional Conformity* had brought over to the *Church*? You ſee they are *Weary* of it! You may Judge then how *Sincerely* they came into it! *Puſs* will be *Puſs* ſtill!

ADVERTISEMENTS.

IN the *Rehearſal* of the 8th *Dec.* laſt, Num. 18. Mr. *Patrick Middleton* is Nam'd (with two others) But I am ſince Inform'd I have done him wrong, in Naming him with them. Therefore I ask his Pardon, and make him this Reparation.

AN Account of the late Eſtabliſhment of Presbyterian Government by the Parliament of *Scotland* Anno 1690. Together with the Methods by which it was ſettled, and the Conſequences of it: As alſo ſeveral publick Acts, Speeches, Pleadings, and other Matters of Importance, relating to the Church in that Kingdom. To which is added a Summary of the Viſitation of the Univerſities there; in a Letter from a Gentleman at *Edinburgh* to his Friend at *London*.

London Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 31.

THE REHEARSAL.

1. A Letter ſent to me, Calling it a *Popiſh* Argument to perſwade People to take the *Safeſt* Side.
2. The Argument is Good, and all People in their Wits will take it. We make uſe of it againſt the *Papiſts*.
3. Not they againſt Us, except in one point, which has been Sufficiently Clear'd till they have no more to ſay.
4. Three *Points* for the *Preſbyterians* to Clear, before their *Baptiſms* can be *valid*, even by their own Confeſſion.
5. Our *Presbyterians* ſtand upon a different Foot from *Geneva*, *Holland*, or any of the *Reformed* abroad, or any *Church* that ever was in the World.
6. They own now, That they have no *Argument* left, but to Stir up *Perſecution* againſt me for *Diſowning* their *Baptiſm*.
7. In Order to which, the *Obſervator* Inſults the *Miniſtry*, Calls them *Scandalous* and *Unjuſtifiable* if they do not *Proſecute* me, becauſe *Presbytery* is *Eſtabliſh'd* in *Scotland*.

WEDNESDAY, *January* 26. 1708.

(1.) *Country-man.* I Have a *Letter* for you, *Maſter*, ther is no *Name* to it, but it is in theſe words,

" Sir, Peruſing your laſt *Rehearſal*, I was " ſurpriz'd among other things to find you " make uſe againſt the *Presbyterians* of one " of the Weakeſt and moſt trivial Argu- " ments that the *Papiſts* uſually bring a- " gainſt *Proteſtants* in General. Your Words " are theſe, *Wou'd tender Parents conſider ſe- " rieuſly of this, they wou'd not bring them* (i. " e. their Children) *to at the beſt Doubted Bap- " tiſm, they wou'd not run any Hazard of their " Souls, but go where their Baptiſm was ſecure " even by the Confeſſion of the Presbyterians, " and ſo wou'd be ſafe on all Sides.* How " eaſily this may be turn'd by a *Papiſt* I leave " your ſelf to Judge, and only tell you, that " ſome people think that Truth often ſuffers " more by a weak Defence than the moſt " vigorous Attacks.

I am,

January the 6th 1708. *Sr, Your moſt*, &c.

(2.) *Rehearſal.* I believe this comes from a well-meaning Man. Therefore I will give him a fair Anſwer. That in all the Diſputes betwixt the *Church* of *Rome* and Us, we have the Advantage of this Argument againſt them, in every Point but one. For example, they ſay, That if the *Church* thought it fit to give the *Communion* in both Kinds, to have the Publick *Offices* in the *Vulgar* Tongue, to have no *Images* or *Pictures* of *God* the *Father* in their *Churches*, and over the *Altar*, or indeed any where elſe, and ſo of other Matters, it wou'd do well, and they wou'd be Pleas'd with it, and all of them that ever I met with ſay, they won'd be Glad and Rejoice in it. And confeſs, That (bateing the *Authority* of the *Church*) we are on the *Safer* ſide of the Queſtion. For none ſay it is a *Sin* to Worſhip *God* without any *Image* of *Him* before me. Therefore the whole *Hazard* lies on the other ſide, *viz.* Whether that be not the *Idolatry* forbidden *Deut.* iv. 12. 15, 16, &c. And many other places in *Scripture*? Again, it can be no *Sin* to Receive the H. *Sacrament* in both *Kinds*, as it was Inſtituted. But the Diſpute is, Whether taking away the *Cup* is not *Mutilating* the *Sacrament*, and Conſequently *Sacrilege*, as Pope *Gelaſius* call'd it? And then, whether the *Council* of *Conſtance* had Authority to *Enact* this *Sacrilege*, with a *Non Obſtante* to the *Inſtitution* of *Chriſt*, and the *Practice* of the *Church* to that Time, which was 1400 Years after *Chriſt*? I ſay, Sr. we have no Plainer and more Perſwading Arguments againſt the *Papiſts*, than to ſhew them, That we are on the *Safer* ſide all the way. And wou'd you have us loſe this Advantage, by Running down the Argument of being on the *Safer* ſide?

(3.) But now, Sir, the only Point wherein the *Papiſts* pretend to Turn this Argument

men upon us, is on Account of our *Miſſion*. And this Grounded on a falſe and fooliſh Story they had Trumpt up of the *Nag's-Head Conſecration*. But this has been Confuted, and our firſt *Conſecrations* ſo fully Vindicated, that, as Arch-Biſhop *Bramhal* has ſhew'd to us, the *Papiſts* themſelves have Quitted that Pretence and given it up. The *Arch-Biſhop* has Printed the Original *Record* of that *Conſecration* which is ſtill Preſerv'd and forth Coming. So that ther is no Diſpute of the *Validity* of our *Ordinations*, nor Conſequently of our *Baptiſm*.

Therefore, Sir, we may Perſwade you to the *Sureſt* ſide, without giving any Advantage to the *Papiſts*; for We Perſwade them by the ſame Argument. And think our ſelves on the *Safe* ſide, in our Diſputes with *Them*, as well as with *You*.

(4.) The *Dangers* to which you are Expos'd, and from which we are Free are theſe.

1. If *Presbyterian Ordination* be not *Valid*, then thoſe ſo *Ordain'd* are ſtill *Lay-Men*, and have no more Right to Adminiſter *Baptiſm* than any other *Lay-Man*.

And, as I have ſaid before, their *Adminiſtrations* are more *Culpable*. Becauſe a *Lay-Man* or *Woman* who *Baptizes* in Caſe of *Neceſſity* only, do's not Uſurp any *Authority*, or Pretend to the *Prieſthood*. But the others do, and that in Direct *Oppoſition* to the *Biſhop*, and in *Defyance* of his *Authority*.

2. How can *Presbyterian Ordination* be Deduc'd from the *Apoſtles*, if ther was not a *Presbyterian Church* (that is, of *Presbyters* without a *Biſhop*, in our ſenſe of the Word, as *Diſtinct* from and *Superior* to *Presbyters*) throughout the whole World for 1500 Years after *Chriſt*?

3. If no Inſtance can be given of any *Reform'd Church*, where the *Presbyters* ſtand out in Oppoſition to their own *Reform'd* and *Orthodox Biſhops*, and Condemn *Epiſcopacy* it ſelf?

I have before Quoted *Calvin* ſaying, That ther is no *Anathema* too Great for ſuch. And *Beza* calls them *Mad-Men*.

(5.) And now, Sir, give me leave to ſpeak to you with all the *Calmneſs* and *Good-will* in the World. If theſe things cannot be got over *Plainly* and *Clearly*, then by your own Confeſſion, *Presbyterian Baptiſm* cannot be *Valid*, I mean of thoſe among us, who ſtand out in Oppoſition to our *Biſhops*. Their *Caſe* is not the *Caſe* of any other *Reform'd Church*. They ſtand Apart from all the *Churches* of *Chriſt* that now are, or ever were in the whole World. If they ſay not, let them Name that *Church* which has Condemn'*d Epiſcopacy*, as ſuch, that is, as the *Head* of the *Eccleſiaſtical Hierarchy* upon *Earth*. They can Name None, but the *Kirk* in *Scotland* now *Eſtabliſh'd*, and *Themſelves* when *Eſtabliſh'd* in *England* in the *Rebellion* of *Forty One*. Let them try if they can get ſuch an Atteſtation againſt *Epiſcopacy* from *Geneva*. Or from *Holland*. All of whoſe Divines own'd the *Epiſcopal Character* in one of the *Engliſh Biſhops* preſent in the Synod of *Dort*, they All gave him the *Precedence*, and what *Honours* were Due to a Foraign and Orthodox *Biſhop*. But our *Presbyterians* ſay, That *Epiſcopacy* is an *Encroachment* and *Uſurpation* upon the *Church* all over the World, as well as in this *Kingdom*. And ſo put Themſelves in the other *Scale* againſt all the World!

And if their *Cauſe* is thus *Deſtitute*, then, Sir, have I not Reaſon to Renew my Application to all *tender Parents*, that they bring not their *Children* to ſuch, at the beſt, Doubted *Baptiſm*, when they may have what is *Secure*, by the Confeſſion of all the *Churches* now in the World, or that ever have been?

And I ſhall be Glad to Hear from you again (tho' Unknown to me) how this Reſolution I have given you, without *Paſſion* or *Prejudice*, has ſatisfy'd you, or if you have any further *Scruple* herein, that my beſt Endervours may remove.

(6.) *Country-m.* I hope this will Satisfy the Gentleman as it do's me. And let him ſee, That all the *Anſwer* you have got to your *Arguments* upon this Head, is bitter *Railing*, and ſetting up downright *Perſecution* againſt you, and making you Obnoxious to the *Government*, if they Cou'd. Of which you having Admoniſh'd the *Obſervator*, as a *Shameful* way of Arguing, he in his of the 12th. Inſtant, Repeats your Charge, and Juſtifies it, and owns, That he will Foment Proſecution againſt you with all his Power.

(6.) *Rehearſ.* And in *Anſwer* to my *Caution* to him, not to make Himſelf *Obnoxious* by falling upon the *Miniſtry*, he Diſdains my Advice, and as he had call'd them *Scandalous*, in his of the 5th Inſtant for not *Proſecuting* me, he Repeats it again in his of the 12th and ſays, *Nothing can Juſtify the M—ry's Suffering ſuch Treaſonable Inſolence to paſs Unpuniſh'd.* Theſe Arguments he calls *Treaſon!* Thus he *Anſwers*, and thus he *Inſults* the *Miniſtry* and *Dictates* to Them!

ADVERTISEMENT.

THE Hiſtory of Scotch Presbytery; By Mr. *Shields*, *&c.*

THE Spirit of Calumny and Slander, Examin'd, Chaſtis'd, and Expos'd, in a Letter to a Malicious Libeller. More Particularly Addreſs'd to Mr. *George Ridpath*, Newſmonger. Containing ſome Animadverſions on his Scurrilous Pamphlets, Publiſh'd by him againſt the Kings, Parliaments, Laws, Nobility and Clergy of *Scotland*. Together with a ſhort account of Presbyterian Principles and Conſequential Practices.

London, Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 32.

THE REHEARSAL.

The *Review* Opens in the *Cry* of *Perſecution* againſt me.
A *Promiſe* of ſomething or other he ſays was made to the *Scotch Presbyterians.*
He gives me the *Lye*, and Calls that a *Forgery* which himſelf Confeſſes to be *True*, and ſays it Deſerves the *Whipping-Poſt.*
Tho' the *General Aſſembly* has Decreed againſt *Private Baptiſm*, and it is Generally *Refus'd*, yet he ſays it is not *Refus'd*, becauſe ſome give it now and then if you'll take his Word.
He ſays *Baptiſm* is not *Un-Neceſſary*, it is only *Not Neceſſary*!
He falſly Suppoſes that I grant *Regeneration* to be given by *Presbyterian Baptiſms.*
He Condemns *Lay-Baptiſm* as *Invalid* and wou'd have ſuch *Re-Baptiz'd* Therefore the whole *Cauſe* is Reſolv'd into the *Validity* of the *Presbyterian Ordinations.*
His Common *Flowers* of *Rhetorick.* He wou'd fain have Company to the *Whipping-Poſt.*

SATURDAY, *January* 29. 1708.

(1.) *Country-man.* YOU have taken no Notice, *Maſter*, of the *Review*, who chimes in with the *Obſervator*, and Holloos *Perſecution* againſt you for your Arguments concerning *Baptiſm.* In his of the 8th. Inſtant *Num.* 123. he Clamours for *Juſtice* againſt you, and ſays p. 491. it is not agreeable to the *Union* that you ſhou'd paſs *Without due Puniſhment.* And p. 492. That this *Juſtice* was *Publickly Promis'd to the SCOTS at the time when the Treaty was in Tranſaction.*

(2.) *Rehearſal.* I have deſir'd to be Rid of the Company of this Spark, but I ſee I cannot. He will Thruſt in, tho' *Experiment* is Writ upon his Face. And I muſt do him the Honour to Speak to him, tho' it is to bid him be Gone. But ſince he is come, I have a Queſtion or two to Ask him. Therefore pray, Sir, tell me, What is it was Promis'd to the *Scots* at the *Treaty*? Were you one of the *Commiſſioners*! Was it *Publickly* promis'd, and no body knows what it is? And who did *Promiſe* it? Were you Preſent? And what was it was *Promiſed*? To make it *Penal* for any of the *Church* of *England* to Queſtion the *Miſſion* and *Baptiſms* of the *Presbyterians*? And did they not likewiſe tye the *Presbyterians* to their *Good Behaviour* towards the *Church* of *England*, and to *Epiſcopacy*? And have they kept it?

(3.) *Country-m.* But he ſays, p. 491. That you *Lie.* That what you ſay is a *Downright Forgery*, and *ought to be anſwer'd by a Whipping Poſt.*

Rehearſ. This is his *Breeding*, and the *Converſation* he has been us'd to. But what is this *Lye*, this *Downright Forgery*?

Country-m. He quotes your *Num.* 21. (it ſhou'd be 24.) where you ſay, *The Presbyterians think Private Baptiſm worſe than None*

Rehearſ. And did I not ſay, That their *Practice* proves it? And he cannot Deny their *Practice.* That they will ſuffer their own *Children* to *Dye* without *Baptiſm*, rather than give them *Private Baptiſm*? Do's not this ſhew that they Prefer *No Baptiſm*? Why elſe wou'd they not give them *Private Baptiſm*? For the one or the other was all the Choice.

(4.) *Country-m.* He ſays, in Anſwer to you, "But that there are no *Private Baptiſms* "in *Scotland*, that the Miniſters cannot *Bap-* "*tiſe* before *Sermon* in the *Aſſembly*, or in "*Private* out of the *Aſſembly*; and to affirm "that they do not, is a Notorious "Falſity, contriv'd in his own Brain (that is "in yours, *Maſter*) and *Vomited* out with the "*Over-flowing* of his *Gall* againſt the Church "of *Scotland.*

Rehearſ. He's a very *Civil* Gentleman! But did I ſay, That ther were no *Private Baptiſms* in *Scotland*? Tho' I never heard of one

one that did see it among the *Presbyterians* The *Review* says he did. But neither I nor any body that knows him will take his Word in any thing without good *Vouchers*. But suppose it to be true, what do's that signify? What if some particular *Preacher* among them sees into the *Monstrousness* of their *Doctrines*, and Adventures to *Practise* otherwise, he is by that a *Non-Conformist* to them in so far. And does this Absolve the *Kirk*? What does he mean then by saying, That *to affirm they do not give Private Baptism*, is a *Notorious Falsity*, a *Vomiting* and *Over-flowing* of *Gall*, &c? If some do it, yet even *He* dare not affirm but that *Generally* they do it not. Nay, he himself says, p. 490. *It is true, the Church of Scotland have made Orders against Private Baptisms.* He means *Acts* of their *General Assemblies*, which is the Highest *Authority* of their *Kirk*. Is it not their *Doctrine* then? And is it not their *Practice* too, tho' he should find a particular *Exception* here or there? To whom now belongs the *Falsity* and the *Forgery*, the *Vomiting* and the *Whipping Post*?

(5.) *Country-man.* He says, You, *as an unfair Adversary, wou'd cast a mist before the Eyes of the World against the Church of Scotland, as if they rejected Baptism as Un-necessary.*

Rehearse. Why? Do they not Make it *Un-necessary*, when they say it is *not Necessary*? And if they thought it *Necessary* wou'd they refuse it to their *Infants* in *Private*, who cou'd not have it in the *Publick*? Did any body ever say it was more than *Necessary*?

Country-m. And yet he immediately after Argues for the *No Necessity* of it. And asks whether a *Child* that Dyed before he was 8 Days old and was not *Circumcised* was thereby out of the *Covenant*? And says, *we Read of none Circumcised before the Eighth Day.*

Rehearse. They were not to be *Circumcised* before the Eighth Day. *Gen.* xvii. 12. And he that Dyed before was in the *Covenant*, for he had not Broken it. As likewise all the *Females*. For what is *Commanded* is Sufficient. But *Baptism* is made Necessary as well as *Believing*, Mark xvi. 16. *He that Believeth and is Baptized shall be Saved.*

(6.) *Country-m.* He goes on and says, *If Baptism be as Necessary as you say it is, you lay down the most Horrid, Hellish, and Abhorr'd Position that ever cou'd come out of the Mouth of one that calls himself a Christian.* For which he bids see your *Num.* 24. where you say, *Better Dye without Baptism* (that is, says he, as Infer'd from your *Num.* 23. without *Regeneration*) *than have it from the Erastian Kirk.*—— *So that in short* (says he) *Damnation is with you better than Regeneration, if it must come by the Hand of a Presbyterian Minister.*

Rehearse. But did I say, That *Regeneration* came by that *Baptism* which is given by a *Presbyterian Minister*? If I granted that then sure I cou'd not find fault with the *Baptisms*. But the Reason why I grant it not is, because *Baptism* is not with the given by those *Ministers* to whom Christ gave the *Commission* to *Baptize*. And therefore is *Sacrilege* in those who *Usurp* it, of None Effect to those who *Receive* it. is *Stealing* the *Great Seal* of *Heaven*. which I told you *Num.* 26.

(7.) *Country-m.* He says, p. 491. of the *Baptis'd* by a *Porter* (that is, by any *Man*) *That it is no Baptism, and they ought to be Re-Baptiz'd.*

Rehearse. Then he do's not suppose *Regeneration* given by such a *Baptism*. Now him Apply, and Answer the three *Queries* in my Last concerning *Presbyterian Ordination*. Which if he Cannot do, nor any body else for him, then they must Allow their *Baptisms* to be no Better than *Lay-Men* and much more *Culpable*. And then the *Review* has Pronounc'd *Sentence* against them, That their *Baptisms* are *Baptisms*, and therefore that those who have been so *Baptis'd* ought to seek the true *Baptism* from those who have *Commission* to give it.

Country-m. And is this the *Point* which he himself has Granted, that same *Position* which he Calls the most *Horrid Hellish*, and *Abhorr'd* that *ever came out of the Mouth*, &c.

(8.) *Rehearse.* These are the Common *Flowers* of his *Rhetorick* which he Uses instead of *Argument*! I must forgive him, is *Us'd* to it, and cannot *Help* it!

Country-m. And at the same time he throws off all your *Arguments*, by calling them *Billingsgate*, and says you ought to be Answer'd by the *Whipping-Post*. He would fain have Company!

ADVERTISEMENTS.

AN Account of the late Establishment of Presbyterian Government by the Parliament of *Scotland* Anno 1690. Together with the Method by which it was settled, and the Consequences of it: As also several publick Acts, Speeches, Proceedings, and other Matters of Importance, relating to the Church in that Kingdom. To which is added a Summary of the Visitation of the Universities there; in a Letter from a Gentleman at *Edinburgh* to his Friend at *London*.

THE Spirit of Calumny and Slander, Examined, Chastis'd, and Expos'd, in a Letter to a Malicious Libeller. More Particularly Address'd to Mr. *George Ridpath*, Newsmonger. Containing some Animadversions on his Scurrilous Pamphlets, Publish'd by him against the Kings, Parliaments, Laws, Nobility and Clergy of *Scotland*. Together with a short account of Presbyterian Principles and Consequent Practices.

London Printed and Sold by the Booksellers of *London* and *Westminster*. 1708.

Vol. 4. Numb. 33.

THE REHEARSAL.

1. A new *Scandal* rais'd by the *Review* upon a *Prebendary* of the *Cathedral-Church* of *Durham*.
2. A *Party* more *Shameleſs* than he, ſtill Employs him.
3. Three *Reaſons* why no body ought to Believe that *Story*.
4. A *Letter* from a *Prebendary* of *Durham* Confuting it.
5. The *Expos'd* Condition of the *Church* of *England*, not to be equall'd in any *Hiſtory*.
6. She is under the *Perſecution* of the *Tongue* ſeverely, and further *Threatn'd*. The *Biſhop* of *Durham* and his *Clergy* Compar'd with Old *Eli* and his *Sons*.
7. Former *Inſults* upon the *Clergy*, and *Act of Uniformity*.
8. The *Teſt Act* now ſtruck at. What the *Church* has left. *Libera nos*——

WEDNESDAY, *February* 2. 1708.

(1.) *Country-man.* I Wonder, *Maſter*, you have taken no Notice of a late *Review* of the 15 laſt *Month*. Vol. 5. N. 126. which tells a moſt *Scandalous* Story of a *Prebendary* of *Durham*, who came into the *Chapter-Houſe* there, *Curſing* and *Swearing* &c. upon the Election of a *Lecturer* there. The Town is full of it. You cannot go into any *Whigg-Coffee-Houſe* but they have it by Heart, and mix a Dram of it, inſtead of *Brandy*, into their *Tea*, and 'twixt every *Sup* cry, O Rare *Church* of *England*!——— What a fine *Clergy* we have!——— What Delicate *Biſhops*! This will gain the *Diſſenters*!——

(2.) *Rehearſal.* I thought I had Cur'd every one of Common *Senſe* or *Honeſty* to believe one Word that ever ſhou'd come from the *Review* more againſt the *Church* or *Clergy*. I have detected him in ſo many Study'd and Deliberate *Lyes* and *Slanders* of this kind, that I thought my Task was over. But I find the *Party* are not weary of Employing him ſtill as their *Trumpet* of *Scandal* upon the *Clergy*. They are more *Shameleſs* than he!

(3.) When firſt I heard the *Story*, I ſaid I would lay an even Wager it was utterly *Falſe*. 1. Becauſe it came from the *Review*. 2. Becauſe it does not tell well, that a Doctor of *Divinity* and *Prebendary* of a *Cathedral* (eſpecially of *Durham*, which is every where ſaid to be ſo well Regulated, and an *Ornament* to the *Church* of *England*) ſhou'd come into the *Chapter-houſe*, upon a ſerious Occaſion, with ſuch *Rappers* in his Mouth without any Provocation, in Preſence of the *Biſhop* and all his Brethren. And 3dly, becauſe the *Review* tells it with an *Experiment-Aſſurance*, and gives it all the *Airs* of undoubted and moſt certain *Truth*? For then it is that I ſuſpect him moſt, from long Experience! As you may ſee in my *firſt Vol.* N. 101. *May* 4. 1706. And I have found no Cauſe to this Day, to Alter the *Rule* I there ſet down as to believing their *Stories* againſt the *Church* and *Clergy*.

But, *Country-man*, there is a Letter juſt now come to my hands, ſent by a Dr. of *Divinity* and a *Prebendary* of the *Cathedral Church* of *Durham* to his Friend in *London*, Dated *Dur.* Jan. 22. 1708. I will Read it to you.

(4.) " Sr. I queſtion not but you have " ſeen in the *Review*, N- 126. Vol. 5. a " very Scandalous Libel againſt our Socie- " ty in general, but levell'd more particu- " larly at ſome one Member of it, who is " ſo injuriouſly treated by that open Ene- " my to the *Church* and *Clergy*, and if the " World is not miſtaken, to all Sound *Re-* " *ligion*. But which of us ſoever he Meant, " we can fully and juſtly vindicate him " from that Slander. For firſt our *Chapter* " will publickly *Certify*, that the *Corporation* " made no Application to them about a " *Lecturer*, and therefore no ſuch Words " cou'd be Spoken, nor Anſwer made in " our *Chapter*, as he falſely Reports. Se- " condly there hath been a *Lecturer* ſettl'd " at St. *Nicholas*'s about Seven Years ſince, " which is owing to our Body for the Main- " tenance that is ſettl'd upon it. For about " Twenty Years together We all Preach'd

" in

" in our Turns, or Paid for ſupplying
" them in our Abſence, till a Competent
" Sum cou'd be got to lay out in a Pur-
" chaſe for a Maintenance, which was about
" Seven or Eight Years ago. The *Mayor*
" and *Aldermen* will alſo *Certify* the ſame
" thing that we do on their part ſo that
" the Report may be affirm'd to all the
" World to be a Malicious and Scanda-
" lous Lye made on Purpoſe to bring an
" *Odium* upon the *Church* and *Clergy*, and
" particularly on Ours.

" That it may pleaſe God to keep you,
" and Us, and the *Church*, and her whole
" *Clergy* out of the Hands of ſuch *Wicked*
" and *Unreaſonable* Men, as I doubt not
" but it is your Conſtant *Prayer*, ſo I aſ-
" ſure you, Sir, it is the daily Supplica-
" tion of

Your faithful Friend
and Servant.

POST-SCRIPT.

" The *Certificates* of the *Dean* and *Chapter*,
" and of the *Mayor* and *Aldermen* are
" Sign'd, and will be ſent up to my Lord
" *Biſhop* by this Poſt, to be made Publick,
" if his *Lordſhip* ſhall think fit.

(5.) *Country-m.* And isn't this fine Work, that the *Biſhop*, the *Dean* and *Chapter*, the *Mayor* and *Aldermen*, ſhou'd all be put to this Trouble to Refute the *Slanders* every day caſt upon them, with the Reſt of the *Church* and *Clergy*, by a Set of Men Employ'd and Supported by the *Whiggs* and *Diſſenters*, to Wage perpetual *War* upon the *Church*!

Rehearſ. No ſooner one *Lye* is Refuted, but another is *Trumpt* up—— Great part of my *firſt Volume* was Imploy'd in Anſwering theſe *Scandals*. And now we ſee it is Endleſs!

I Challenge all *Hiſtory* to ſhew the like Caſe, of a *Church*, while *Eſtabliſh'd*, ſo *Inſulted* and *Trod* upon, *Openly* and *Avowedly* in *Print*, and the *Authors* known, with their *Names* to their *Scandals*. And no *Remedy*! No, not againſt the moſt Vile *Inſtruments*! May ſhe not take up the *Lamentation* of *Jeruſalem*, and ſay, Judge I pray you and ſee, whether ther was Ever any *Caſe* like my *Caſe*? *Is it nothing to you, all ye that paſs by?*

Country-m. Ay! Ay! She may *Complain* to thoſe that *Paſs by!* But if ſhe ſpeak a Word at *Home*, let her look to her Hits! The *Obſervator* and *Review* will be upon her Bones, and ſay, ſhe Crys the *Church* is in *Danger!* They *Whip* her till ſhe *Cries*, and then *Whip* her for *Crying*!

(6) *Rehearſ.* If the *Perſecution* of the *Tongue* be any *Danger*, or if it is the ſevereſt ſort of *Perſecution*; if it be any *Prejudice* to the *Church* and *Clergy* to be Expos'd *five* times in the *Week* (betwixt the *Obſervator* and *Review*) in the moſt *Scandalous* Manner, and be made the *Jeſt* and *Contempt* of all the *People*; if ſo, then her *Danger* is *Proclaim'd* five times a *week*.

Country-m. This ſame *Review* Compares the Lord *Biſhop* of *Durham* and his *Clergy* to Old *Eli* and his *Sons*. N. 127. The reſt of the Story every body knows. *Eli* broke his *Neck*. His *Sons* were *Slain*. The *Ark* was taken. And the *Philiſtines* came into the Land. This and the following *Review* will give the *Biſhop* an *Action* of *Scandal. Mag.* againſt *De Foe*, who ſets his Name to them.

Rehearſ. Then he runs his Diviſions, the whole Length of his *Rhetorick* upon the *Church* for want of *Diſciplin*. Of which he cannot give a better Proof, then that ſhe muſt ſuffer her to be thus *Inſulted* by him and knows not where to find a *Remedy*!

(7.) *Country-m.* It is long ſince he told her in his 2d. *Vol.* p. 418. *That one Third at leaſt of the Inferiour Clergy in England ought to be Hang'd.* And p. 142. *That three parts in five of them were in a Cloſe Conjunction with the Enemies of the Government.* And then to be ſure they ought to be *Hanged* too! But he is not Content with having them all *Hang'd*, for more may Riſe up in their Place, but he wou'd have the whole *Conſtitution* pull'd in pieces, and all the *Legal* Security of the *Church* taken from her. He ſpends his Rage againſt the *Act of Uniformity*, and calls it, p. 448. *Scandalous to the Church, Injurious to the Publick Peace, and a Grievance to the whole Nation.* This is *Root and Branch Work*! Yet the *Church* muſt ſit down Quietly under all this?

(8.) *Rehearſ.* And now they are Attaking the *Teſt Act*. But they have receiv'd ſome ſmall Rebuke in this. And the *Church* has ſtill Liberty to Pray the *Collect* againſt *Perſecution* at the End of the *Litany*, and to ſay *Good Lord deliver us*, from the Reſtleſs Attempts of our *Enemies*.

ADVERTISEMENTS.

THE Hiſtory of Scotch Presbytery; By Mr. *Shields*, *&c.*

THE Preface and Index to the Third Volume of the View of the Times, their Principles and Practices. Sold by *J. Morphew* near *Stationers-Hall*, where are to be had the Firſt, Second and Third Volumes Compleat.

THE Spirit of Calumny and Slander, Examin'd, Chaſtis'd, and Expos'd, in a Letter to a Malicious Libeller. More Particularly Addreſs'd to Mr. *George Ridpath*, Newſmonger, Containing ſome Animadverſions on his Scurrilous Pamphlets, Publiſh'd by him againſt the Kings, Parliaments, Laws, Nobility and Clergy of *Scotland*. Together with a ſhort account of Presbyterian Principles and Conſequential Practices.

TWO Sticks made One, Or, The Devil upon Dun.

London, Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 34.

THE REHEARSAL.

The *Review* plays his *Wallet* againſt *Dean* and *Chapter*, *Mayor* and *Aldermen*.
The *Whiggs* and *Diſſenters* have *Spies* upon the *Clergy* all over *England*.
The *Review* Threatens more of the *Chapter* of *Durham*. And to give *Black Liſts* of all the *Clergy* in *England*.
He falls upon the *Biſhops*, particularly the Biſhop of *Durham* with a Terrible *Account* of the *Clergy*.
All out of *Reſpect* to the *Church*!
What the *Church* ſuffers by this.
The *Prejudice* of being *Slander'd*, tho' *Unjuſtly*.
The *Repreſentation* made of the *Church* of *England* to *Foraign Churches* and *Countries*. *Le Clerk* lys *Leger* for this Purpoſe in *Holland*.

SATURDAY, *February* 5. 1708.

(1.) *Country-man.* HEre's a *Tryal of Skill* betwixt you, *Maſter*, and Mr. *...iew*. He is very *Poſitive* in his *Story* of ... Pariſh of St. *Nicholas* in *Durham* Applying themſelves to the *Dean* and *Chapter* there about a *Lecturer*, and the Repeated *Oaths* and *Curſes* of a Certain D. D. and *...bendary* of the *Cathedral* there, upon no ...er Provocation. He cloſes his *Paper* of ...15 laſt *Month*, N. 126. with theſe Words. "If either the *Dignify'd Drone* himſelf, or any Body elſe, that takes Offence at this Story, demand a Proof of *Fact*; or a *Long Account* of the like *Scandalous Behaviour*, either of him or ſome *others* of the ſame *Society*—— My *Record* is in my *Wallet*, to which *Names*, *Sirnames*, *Time*, and *Place* are Affix'd, and Ready to be ſhown at Demand.

Rehearſal. He has ſet down the *Place* already, the *Chapter Houſe* of the *Cathedral* of *...rham*, And the *Time* we may Eaſily find ... the *Occaſion*, the *Application* of the *Pa...h* of St. *Nicholas* about a *Lecturer*. But ...ther never was any ſuch *Application*, then ...er's an end of all this fine *Story*! And ... this, the only Diſpute is, Whether is ... moſt Credit, *De Foe*'s *WALLET*, or ... *Certificates* of the *Dean* and *Chapter*, and ... the *Mayor* and *Aldermen*?

(2.) But when theſe *Names* and *Sirnames* ...me of out the *Wallet*, then, Gentlemen, you ...ll ſee what Loving *Neighbours* you have, ...ho furniſh your *Enemies* with ſuch *Mate...ls* to *Print* againſt you! You ſee their *Mo...ration*! And ſuch *Spies* there are all over ... *Nation*, who make it their Buſineſs to ...ſſip about any *Story* they hear of a *Clergy-Man*; and if they can *Find* none, to *Make* them. Then ſend them up to the *Obſervator* or *Review*—— And they'r *Printed* preſently! Hence came the *Stories* of *Oakhampton*, *Taunton*, *North-hampton*, *Harpenden*, the *Weather-Cock* at *Oxford* and all the reſt which I have been at the Pains to Confute in my *firſt Volume*.

(3.) And here the *Review* Threatens *others* beſides whom he Calls the *Dignify'd Drone*, and of the ſame *Society* too, with a *Long-Account* of their *Scandalous Behaviour*. And ſays, p. 505. That there are *Scandalous Black Liſts of the Debauch'd Clergy*, all over the Nation. And p. 508. he ſays, *while ſuch Wretches as theſe are Spread over this Nation, and Open Vice and Prophaneſs reign among the Clergy Un-reſtrain'd*—

(4.) *Country-m.* This is upon the *Biſhops*. And p. 507. he calls the *Biſhop* of *Durham*, *Old Biſhop Eli*, for not Correcting this *Dignify'd Drone*. And thence Prognoſticats the Downfall of the *Church*, as of the *Ark* under Biſhop *Eli*, &c. *The Reproach is* (ſays he *ibid.*) *when this Devil is known, and yet Suffer'd, Embrac'd, and let go Unpuniſh'd*. And p. 503. ſays, *It is known to his Superiors*. And (*ibid.*) *When Scandalous and Impious Wretches paſs without Cenſure, and ſuch People are Wittingly permitted to ſerve at the Altar and Adminiſter in Holy things, who are Scandals to a Chriſtian Country, the ſhame of their Sex as well as Sect, the Reproach of their Neighbours, and an Offence to all Sober Chriſtians*— And p. 506 *when the Sons of the Church become Sons of Sodom, and Guides to the Devil*—— *They grow Factors of Hell, and Stock-Jobblers for the Devil*. Then he makes the Application

tion, *That it ſeems to me* (ſays he) *there are the moſt Vicious Clergy-Men Suffer'd, and the feweſt Puniſh'd in the Church of England, of any Church or Society of Religious in theſe Parts of the World.* And p. 505 ſays, *It is Surpriſing, that the Diſciplinary part of the Engliſh Church ſhou'd be thus Remiſſly Manag'd—— That thoſe who have the Government of the Church, ſhou'd hold the Reins ſo ſlack, and let ſuch Black things as theſe paſs Unpuniſh'd.*

(5.) *Rehearſ.* Do not ſtop, *Country-Man*, till you have told his Excuſe, why all this is no Reflection upon the *Church* of *England*. He profeſſes a great Reſpect to her. And the next words to what you laſt Quoted are theſe,

" Nor am I at all Expoſing the *Church* " of *England* in this, I am ſure it is far " from my Deſign, *Let them take it as* " *they pleaſe, That I am wholly Unconcern'd* " *about*—— If this be not a Service to " the Church in their Eſteem, I am ſorry " for their Eye Sight.

I put thoſe words in *Italick* as he do's *Let them take it*, &c. becauſe I ſuppoſe he wou'd have you lay Particular *Streſs* upon them.

Country-m. And ſo we ought. For it ſhews what a Deep *Regard* he has to the *Church*, That he is ſo perfectly *Unconcern'd* how ſhe takes all this! And her *Eye-ſight* muſt be Bad indeed, if ſhe *Sees* not what *Loving Friends* ſhe has under her Roof, whom ſhe *Tolerates* and is Requir'd to *Cheriſh!* If I had ſuch a *Parcel* under my Roof——

(6.) *Rehearſ.* This is but one *Dirty fellow*— What ſignify his *Slanders*?

Country-m. Is ther but *One* of them then? *Maſter*, his *Name* is *Legion*. You have Fought with more *Beaſts* than St. *Paul* at *Epheſus*. But who Encourages this *Worthy Spark*? ſends him *Materials*, and ſupports his *Paper*? When he's off of *Scandal*, he's ſo Heavily *Dull*, that none wou'd be at the *Penance* to Read him,

And if the Man ſuch Praiſes have,
What muſt they who keep the K—ve?

Rehearſ. If the *Church* think, That where ſo much *Dirt* is Thrown, None will *Stick*, I wiſh I may be the *falſe-Prophet*?

(7.) *Country-m.* I remember once I was telling a very Wiſe Neighbour of Mine a *Scandal* ſome had Rais'd upon a *Friend* of his. But he ſtopt me ſhort, and wou'd not hear it. He ſaid, I love not to hear any *Ill Things* of a *Friend*. For tho' I am ſatisfy'd it is *Falſe*, yet I cannot help Thinking of it when I ſee him, and it *Sullies*.

Rehearſ. The Obſervation is Good. A *Man* wou'd think himſelf *Unfortunate* who were oblig'd to *Vindicate* his *Courage*, or a *W* her *Reputation*. None can be more *Con* than I am of the *Falſhood* and *Mali* theſe *Accuſations* againſt the *Clergy*, be I have *Chas'd* ſo many of them and *De* them. Yet becauſe I know them no when I ſee one in that *Habit* Ride b on the Road, theſe *Scandals* come into Mind, whether I will or not.

Country-m. You have Quoted to me fore a Remark of the late *Obſervator*, whenever you ſee a *Clergy-Man* go in *Houſe* you may Conclude it is either *Debauch* the Man's *Wife*, or to *Pick Pocket*, And I cannot help Thinking this for my life when I ſee a *Clergy-* go into a Door. And I have heard fellows ſay in the Street, Now? W *Wife*, or *Pocket*—— And this is the Re rence we have for our *Clergy*, Occaſio by theſe vile *Stories* that fly about.

(8.) *Rehearſ.* But what will Foraign-*C tries* think of our *Church*? For theſe *Pa* go Abroad, at leaſt to *Holland*. And *Clerk* may put them into *French*, as he done the Book of the *Rights* in his *Bib theque Choiſie*, which go's over *Europe*. A to all theſe Countries *De Foe* Addre himſelf in the *Characters* he gives of *Clergy*,

That *Foraign Countries* may not ſee
Our Eccleſiaſtick *Nudity*;
And it become a New *Proverbial* Jeſt,
To be as *Wicked* as an *Engliſh* Prieſt.

And to turn his *Argument* upon hi when they ſhall hear, That this Man not *Puniſh'd*, but Continues ſtill to Wri on *Reviews* three times a *Week*, in t Face of the *Church* and *Government*, E creaſing every Day in theſe *Black Coarſe* of the *Church* and *Clergy*: What can th think, but that all theſe are *True*, and *Notorious* as not to be Deny'd! Or el That the *Church* of *England* has few *Frien* who are Concern'd how *Vile* ſhe is Re der'd to the *World*, and to *Poſterity*!

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(5.) *Rehearf.* Do not stop, *Country-Man*, till you have told his Excuse, why all this is no Reflection upon the *Church* of *England*. He professes a great Respect to her. And the next words to what you last Quoted are these,

" Nor am I at all Exposing the *Church*
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" from my Design, *Let them take it as*
" *they please, That I am wholly Unconcern'd*
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" the Church in their Esteem, I am sorry
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I put those words in *Italick* as he do's *Let them take it*, &c. because I suppose he wou'd have you lay Particular *Stress* upon them.

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And if the Man such Praises have,
What must they who keep the K—ve?

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(7.) *Country-m.* I remember once I was telling a very Wise Neighbour of Mine a *Scandal* some had Rais'd upon a *Friend* of his. But he stopt me short, and wou'd not hear it. He said, I love not to hear any *Ill Things* of a *Friend*. For tho' I am satisfy'd it is *False*, yet I cannot help Thinking of it when I see him, and it *Sullies*.

Rehearf. The Observation is Good. A *Man* wou'd think himself *Unfortunate* who were oblig'd to *Vindicate* his *Courage*, or a *Wo* her *Reputation*. None can be more *Con* than I am of the *Falshood* and *Mali* these *Accusations* against the *Clergy*, be I have *Chas'd* so many of them and *De* them. Yet because I know them no when I see one in that *Habit* Ride by on the Road, these *Scandals* come into Mind, whether I will or not.

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wou'd not have gone to (at the beſt) *Doubted Baptiſms*. Every Good Woman wou'd have ſaid, pleaſe God ther ſhall be no *Doubt* of *My Child's* Baptiſm—— But if we let them go on in the Opinion, That their *Baptiſms* are Good, not by *Approving* them, but even by our *Silence* and *Letting it go*, how can we Diſpute their Right to *Preaching*, which is far leſs than the Authority of Adminiſtring the *Sacraments*, that is, of *Signing* and *Sealing* the *Covenant* of *God* with *Men*, in His *Name*, and as His Lawful *Attorneys* and *Ambaſſadors*, Repreſenting His *Perſon*? The *Greater* Includes the *Leſſer*. And this *Power* carrys that of *Preaching* along with it.

(5.) *Rehearſ.* It was *Moderation* in our *Church* or rather *Church-Men* thinking to Gain the *Diſſenters* by it. And now it is turn'd as an Argument againſt the *Church*. And if one were to Write the *Hiſtory* of *Moderation*, you wou'd find the ill Effects of it in all Ages. I wou'd Begin with that of St. *Peter* Gal. 11. whoſe *Trimming* with the *Jews* carry'd away *Barnabas* himſelf and many others into the like *Occaſional Conformity* And if St. *Paul*, who was a *High-Flier*, (and *wou'd not give Place no not for an Hour*) had not *withſtood him to the Face*, We might have been all at this Day under the Yoke of the *Law*, which *neither we nor our Fathers were able to Bear*.

(6.) *Country-m.* The like *Moderation* Govern'd our *Aſſembly of Divines* at *Weſtminſter* in the late Times, who, as the *Hiſtory of Non-Conformity* Printed 1704. tells Us, *Pref.* p. 2. *were all of them, except Eight or Nine Conformable Miniſters*. But they were an illigal Aſſembly of *Moderate* Men, and to Gain the *Diſſenters*, Aboliſh'd *Epiſcopacy*, the *Liturgy*, and made *Root and Branch Work* with the *Church!* But they had a Good *Deſign*, and wou'd have brought all About again—— But they Wanted Time!

Rehearſ. If they had had ſome Politick *Biſhops* to have gone along with them, their *Reformation* had been Compleat! But that was Reſerv'd for the Bleſſing of ſome *After* Age!

Country-m. Such was the *Moderation* and *Politick* of King *Char.* I. to Eſtabliſh *Presbytery* in *Scotland*, to ſecure *Epiſcopacy* in *England*. And So—— came of it! And brought him to that ſad Cataſtrophe we have lately Bemoan'd.

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wou'd not have gone to (at the beſt) *Doubted Baptiſms*. Every Good Woman wou'd have ſaid, pleaſe God ther ſhall be no *Doubt* of *My Child*'s Baptiſm—— But if we let them go on in the Opinion, That their *Baptiſms* are Good, not by *Approving* them, but even by our *Silence* and *Letting it go*, how can we Diſpute their Right to *Preaching*, which is far leſs than the Authority of Adminiſtring the *Sacraments*, that is, of *Signing* and *Sealing* the *Covenant* of *God* with *Men*, in His *Name*, and as His Lawful *Atturneys* and *Ambaſſadors*, Repreſenting His *Perſon*? The *Greater* Includes the *Leſſer*. And this *Power* carrys that of *Preaching* along with it.

(5.) *Rehearſ.* It was *Moderation* in our *Church* or rather *Church-Men* thinking to Gain the *Diſſenters* by it. And now it is turn'd as an Argument againſt the *Church*. And if one were to Write the *Hiſtory* of *Moderation*, you wou'd find the like Effects of it in all Ages. I wou'd Begin with that of St. *Peter* Gal. 11. whoſe *Trimming* with the *Jews* carry'd away *Barnabas* himſelf and many others into the like *Occaſional Conformity* And if St. *Paul*, who was a *High-Flier*, (and *wou'd not give Place no not for an Hour*) had not *withſtood him to the Face*, We might have been all at this Day under the Yoke of the *Law*, which *niether we nor our Fathers were able to Bear*.

(6.) *Country-m.* The like *Moderation* Govern'd our *Aſſembly of Divines* at *Weſtminſter* in the late Times, who, as the *Hiſtory of Non-Conformity* Printed 1704. tells Us, *Pref.* p. 2. *were all of them, except Eight or Nine Conformable Miniſters*. But they were an illigal Aſſembly of *Moderate* Men, and to Gain the *Diſſenters*, Abolifh'd *Epiſcopacy*, the *Liturgy*, and made *Root and Branch Work* with the *Church!* But they had a Good *Deſign*, and wou'd have brought all About again—— But they Wanted Time!

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ſay the ſame. But you make no *Compariſons* as if there were not others as Good in *England*. Is his *Third* thing like theſe *Two*?

(6.) *Rehearſ.* Better, *Country-man*, Better a Great deal! He ſays, thirdly, *I wiſh the Clergy-Men that are to ſign the Certificats he ſpeaks of, wou'd alſo Sign, That there is not to their Knowledge a known Habitual Swearer among their Number, to whom the RAPPERS he talks of are Familiar.*

Country-m. This is *Better*, and *Beſt of all* indeed! This is like the Proceedings of the *Kirk Judicatories* in *Scotland* againſt the *Epiſcopal Clergy* there, of which you told us in yours of the 22 laſt *December* N 22. Who put *Women* to their *Oaths* whether they were not *Whores?* And make *Husbands SWEAR* if their *Wives* had not *Cuckol'd* them? We ſee the *Review* has Learn'd ſomething by being ſo long among his *Dear Brethren* in *Scotland!* He is hard put to it, when he wou'd have the *Clergy* Accuſe themſelves, and make good all the *Falſe* and *Malicious Stories* the *Wiggs* and *Diſſenters* Invent of them! And till then (it ſeems) we are not to Expect that *De Foe* will open his *Wallet*, and let us know his *Informers*.

(7.) *Rehearſ.* I remember formerly he ſent me to Mr. *Skey* a *Tobacconiſt* at *Queenhith* where he ſaid the *Names* of his *Informers* about the *Experiment* were lying all *Cut and Dry*, and to be ſhew'd to *Enemies* as well as *Friends*, But it ſeems I was *Neither*, for when I ſent upon that *April-Errand* not a Bit—— No I thank you, no *Name* or *Names* was to be got there! Mr. *Skey* ſaid he knew them, at leaſt ſome of them, but did not think fit to tell their *Names*, without their own Conſent. And that *Conſent* has not been got yet—— So then's an End of that Matter! Tho' *De Foe* ſaid he had their *Conſent* to Publiſh their *Names*, when ther was Occaſion. And I ſuppoſe his *Man* of *Reputation* at *Durham* will be as little willing to have his *Name* made uſe of in this New *Scandal*, and then Mr. *De Foe* being a *Man* of *Honour*, muſt not break the Rules of *Friendſhip*, and ſo may Buckle up his *Wallet* again!

(8.) *Country-m.* But in the ſame *Advertiſement* he ſays of you,

" His conſtant Railing at the *Experiment* " is a full Teſtimony, how hard that *Plot* " upon the *Diſſenters* Pinches them, ſince I " have Challeng'd his Party to bring their " Clamouring Friends to a Court of Juſtice, " where that Matter can only be Determin'd and where it may finally Appear " to the World, who are the *Liars* and " *Forgerers*, his Party or I?

Rehearſ. This is a New way of Ending a *Paper-War*! We muſt go to *Law* to know which *Paper* is True! But who do's mean by *My Party*? No doubt thoſe w *Anſwer'd* his *Experiment*. And then who *their Clamorous Friends*? Why even the ve ſame. And he wou'd have them go to *L* with one another!

Country-m. If the *Affidavits* and *Certifi* in the *Anſwer* to the *Experiment* be True, ther is *Scandal* enough thrown up *De Foe* and his *Party*. And they pretty w know the *Author*. Let them bring th *Action*, if they think themſelves Aggriv But to bid Us go to *Law*, is *Ridiculo* and ſhews they have Nothing to ſay f themſelves.

(9) *Rehearſ.* The Caſe ſtanding thus, an they not being able to make any *Reply* to th *Anſwer*, they have fallen upon a *Contrivanc* not to loſe Benefit of all that *Scandal* ca upon the *Church* in the *Experiment*, whic being grown ſo *Infamous* by its being Notoriouſly *Detected* in the *Anſwer*, and n *Reply* made that they were forc'd to Call in, and let it Appear no more; But laſt Ye they *Printed* it again with a New *Title*, a to Appearance a New *Book*. The New *Title* i *The Honeſty and Sincerity of thoſe worthy Gen tlemen commonly call'd High-Church-Men, Ex emplify'd in a modern Inſtance. Moſt humbl Dedicated to her Majeſty, and her High-Cour of Parliament. London, Printed and Sold b Benj. Bragg in Pater-Noſter-Row.* 1707. came to know this by Accident, for Em ploying a Friend to get the *Experiment* fo me, and it not being to be heard of i any Bookſellers Shop, he got this from a Gentleman, who aſſur'd him it was the *Experiment* Word for Word, only *Diſguis'd* with this New *Title*.

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RIght Notions of God and Religion, Together, with two Diſcourſes, for the better Conduct of the ſincere, and for correcting ſome prevailing Errors. By *John Cockburn*, D. D.

A Conſolatory Letter to the Lady *Shovel*, on the calamitous Loſs of her Husband and two only Sons (*viz.*) Sir. *Cloudeſly Shovel* Rere Admiral of Great *Britain*, &c. Sir. *John Narbrough*, Bar. *James Narbrough* Eſq; Now publiſh'd at the Deſire of their Relations. By *G. C.* M. A. and Rector of *Crayford*.

THE Spirit of Calumny and Slander, Examin'd, Chaſtis'd, and Expos'd, in a Letter to a Malicious Libeller. More Particularly Addreſs'd to Mr. *George Ridpath*, Newſmonger. Containing ſome Animadverſions on his Scurrilous Pamphlets, Publiſh'd by him againſt the Kings, Parliaments, Laws, Nobility and Clergy of *Scotland*. Together with a ſhort account of Presbyterian Principles and Conſequential Practices.

THE Hiſtory of Scotch Presbytery; By Mr. *Shields*, *&c.*

TWO Sticks made One, Or, The Devil upon Dun.

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Vol. 4. Numb. 37.

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1. So *Harden'd* a Caſe as that of *Re-Printing* the *Experiment* is not to be Parallel'd.
2. Why the *Clergy-man* who Proſecuted *Abraham Gill* Choſe to *Anſwer* the *Experiment*, inſtead of following the *Law* any further.
3. The *Review* ſtands by the *Experiment* ſtill, and tells how it *Pinches*.
4. They Repeat the *Appeal* they made to *God* and the *Queen*, for the *Truth* of every Word of the *Experiment*.
5. And of the *Leaſt and Minuteſt Circumſtance* in it.
6. How good *Proteſtants* they are.
7. The *Crime* is in the *Diſſenters*, more than in *De Foe*.
8. Yet all the *Diſſenters* are not Included herein.
9. The difference betwixt *Proſecution* for *Principles*, and on *Perſonal* Accounts.

WEDNESDAY, *February* 16. 1708.

(1.) *Country-man.* THE *Re-Printing* the *Experiment* under a new *Title*, of which you told me in your laſt, is a *Diſcovery* truly! That this may paſs for a *New Book* of *Slander* upon the *Church*, to which no *Anſwer* is made! Can ſuch another Inſtance be given, among any *Party* of Men of what *Denomination* ſoever, of ſuch an inveterate *Malice*, Proof againſt *Shame* and all *Conviction*, defying *Repentance* or *Confeſſing* any *Miſtake*, tho' ſo Plainly *Detected* to their Faces, that they have nothing to ſay—— Yet ſtanding it out ſtill—— Not giving back an *Inch*— *Heroes* of *Slander*, who tho' *Overcome*, Scorn to *Yield*!—— And when all the World cries *Shame* upon them, not to be *Daunted* a Bit, but put out the ſame *Slander* again, with a new *Vizard*, that they might not know its *Face*! And ſo let it ſpread its *Poiſon*, till *Diſcover'd* anew! And then, like a *High-way-Man*, 'tis but puting on another *Coat* or *Wigg*, and he's another Man, and to the ſame Work again!

(2.) *Rehearſal.* The *Clergy-man* who Proſecuted *Abraham Gill* (the *Hero* of the *Experiment*) had almoſt Ruin'd himſelf by that Expenſive ſuit at *Law*, Supported by the *Joint Purſe* of the *Party* againſt him, with a Thouſand *Tricks* and *Vexations* to make him Weary of it, which they Effected. For he ſeeing no End of it, and being no longer able to ſupport the *Charge*, he conſented himſelf to lay open the whole Cauſe in *Print*, which he did in an *Anſwer* to the *Experiment*, with ſuch Undeniable *Vouchers* as Carry'd their own *Conviction* along with them, ſo *Plain* and *Evident*, as that it was not Poſſible to make any *Reply*. And all that the *Author* of the *Experiment* ſays to him in his *Reviews*, is, to bid him go to *Law* again!

Country-man This is owning himſelf *Beaten* and *Baffl'd* to the laſt Degree! But I ſuppoſe he vouches his *Experiment* no more.

(3.) *Rehearſ.* Yes, Yes! He can bear a thouſand *Convictions*, and not be out of *Countenance*! In his *Advertiſement* to his *Review* of the 3d. Inſtant, Quoted in my laſt, he calls the *Deteſtion* of *Abraham Gill*, a *Plat* of the *Church* againſt the *Diſſenters*, and ſays, That their (the Church) *Railing at the EXPERIMENT is a full Teſtimony how Hard it Pinches them.*

Country-m. This is beyond any thing ever I heard! The Church *Triumphs* in all the *Lies*, *Forgeries*, and *Perjuries* in the *Experiment*, being ſo fully and clearly *Detected* in the *Anſwer* to it, as that no *Reply* can be made. And is this a *full Teſtimony* how Hard it *Pinches* them! But it *Pinches* not the *Diſſenters* nor *De Foe* we ſee! It wou'd *Pinch* any other *Sort* of *Men* in the *World*!

(4.) *Rehearſ.* But after it was thus fully and Abſolutely *Detected*, yet they Abate not an Ace of their *Confidence*, but in the new *Edition* of it under another *Title*, they Repeat the ſame *Impudent Aſſurance* with which it vouch'd all theſe *Lies* at the Beginning, and *Dedicates* them to the *Queen* (Modeſt Men!) as a *Party-Cauſe* betwixt the *Church* and *Diſſenters*, and is Addreſs'd to her *Majeſty* in theſe words, among many others,

" They

by the same. But you make no *Comparisons* as if there were not others as Good in *England*. Is his *Third* thing like these *Two*?

(6.) *Rehearf.* Letter, *Country-man*, Better a Great deal! He says, thirdly, *I wish the Clergy-Men that are to sign the Certificats he speaks of, wou'd also Sign, That there is not to their Knowledge a known Habitual Swearer among their Number, to whom the RAPPERS he talks of are Familiar.*

Country-m. This is *Better*, and *Best of all* indeed! This is like the Proceedings of the *Kirk Judicatories* in *Scotland* against the *Episcopal Clergy* there, of which you told us in yours of the 22 last *December* N 22. Who put *Women* to their *Oaths* whether they were not *Whores?* And make *Husbands SWEAR* if their *Wives* had not *Cuckol'd* them? We see the *Reverend* has Learn'd something by being so long among his *Dear Brethren* in *Scotland!* He is hard put to it, when he wou'd have the *Clergy* Accuse themselves, and make good all the *False* and *Malicious Stories* the *Wiggs* and *Dissenters* Invent of them! And till then (it seems) we are not to Expect that *De Foe* will open his *Wallet*, and let us know his *Informers*.

(7.) *Rehearf.* I remember formerly he sent me to Mr. *Skey* a *Tobacconist* at *Queenhith* where he said the *Names* of his *Informers* about the *Experiment* were lying all *Cut and Dry*, and to be shew'd to *Enemies* as well as *Friends*, But it seems I was *Neither*, for when I sent upon that *April-Errand* not a Bit—— No I thank you, no *Name* or *Names* was to be got there! Mr. *Skey* said he knew them, at least some of them, but did not think fit to tell their *Names*, without their own Consent. And that *Consent* has not been got yet—— So ther's an End of that Matter! Tho' *De Foe* said he had their *Consent* to Publish their *Names*, when ther was Occasion. And I suppose his *Man* of *Reputation* at *Durham* will be as little willing to have his *Name* made use of in this New *Scandal*, and then Mr. *De Foe* being a *Man* of *Honour*, must not break the Rules of *Friendship*, and so may Buckle up his *Wallet* again!

(8.) *Country-m.* But in the same *Advertisement* he says of you,

" His constant Railing at the *Experiment* " is a full Testimony, how hard that *Plot* " upon the *Dissenters* Pinches them, since I " have Challeng'd his Party to bring their " Clamouring Friends to a Court of Justice, " where that Matter can only be Determin'd and where it may finally Appear " to the World, who are the *Liars* and " *Forgerers*, his Party or I?

Rehearf. This is a New way of Ending a *Paper-War*! We must go to *Law* to know which *Paper* is True! But who does mean by *My Party*? No doubt those w *Answer'd* hi *Experiment*. And then who *their Clamorous Friends*? Why even the ve same. And he wou'd have them go to with one another!

Country m. If the *Affidavits* and *Certif* in the *Answer* to the *Experiment* be True, ther is *Scandal* enough thrown *De Foe* and his *Party*. And they pretty w know the *Author*. Let them bring th *Action*, if they think themselves Aggriev But to bid Us go to *Law*, is *Ridicul* and shews they have Nothing to say themselves.

(9.) *Rehearf.* The Case standing thus, an they not being able to make any *Reply* to th *Answer*, they have fallen upon a *Contrivanc* not to lose Benefit of all that *Scandal* ca upon the *Church* in the *Experiment*, whic being grown so *Infamous* by its being Notoriously *Detected* in the *Answer*, and *Reply* made that they were forc'd to Call in, and let it Appear no more, But left Y they *Printed* it again with a New *Title*, to Appearance a New *Book*. The New *Title* *The Honesty and Sincerity of those wordy Gentlemen commonly call'd High-Church-Men, emplify'd in a modern Instance. Most humb Dedicated to her Majesty, and her High Co of Parliament. London, Printed and Sold Benj. Bragg in Pater-Noster-Row.* 1707. came to know this by Accident, for Employing a Friend to get the *Experiment* for me, and it not being to be heard of in any Booksellers Shop, he got this from a Gentleman, who assur'd him it was the *Experiment* Word for Word, only *Disguis'd* with this New *Title*.

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London Printed and Sold by the Booksellers of *London* and *Westminster*. 1708.

Vol. 4. Numb. 37.

THE REHEARSAL.

1. So *Harden'd* a Caſe as that of *Re-Printing* the *Experiment* is not to be Parallel'd.
2. Why the *Clergy-man* who Proſecuted *Abraham Gill* Choſe to *Anſwer* the *Experiment*, inſtead of following the *Law* any further.
3. The *Review* ſtands by the *Experiment* ſtill, and tells how it *Pinches*.
4. They Repeat the *Appeal* they made to *God* and the *Queen*, for the *Truth* of every Word of the *Experiment*.
5. And of the *Leaſt and Minuteſt Circumſtance* in it.
6. How good *Proteſtants* they are.
7. The *Crime* is in the *Diſſenters*, more than in *De Foe*.
8. Yet all the *Diſſenters* are not Included herein.
9. The difference betwixt *Proſecution* for *Principles*, and on *Perſonal* Accourts.

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" They

" They humbly ſubmit themſelves and " their Cauſe to your Majeſty's Protection, " Imploring your Royal Regard ſo far and " no farther as every Article advanc'd in " their behalf in this Book is poſitively " and exactly conformable to Truth and " Direct Meaning, being at all times Rea- " dy to Come forth and Confront, even in " your Royal Preſence, all the Allegations " to the contrary. Having thus Publickly " Appeal'd to God and your Majeſty, they " can no longer Doubt either of the Bleſ- " ſing from above, or, the Protection and " Aſſiſtance of your Majeſty below.

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(5.) *Rehearſ.* And the ſame *Aſſurance* is Carry'd on quite thro' all the Book. He ſays, p. 2. of the new Edition,

" And as I ſhould not have attempted " this Relation, had I not had Good and " Undoubted Teſtimony of the Truth of " every Article, ſo I write with the grea- " ter Aſſurance, ſince I can frankly Defie " the moſt hardned Advocate of ſuch a " Wretched Cauſe (i. e. of the *Church*) to " Confront the leaſt or Minuteſt Circum- " ſtance,

Country-m. And yet there is not one *Circumſtance* of the *Story* he tells, but what has been Evidently Prov'd to be *Falſe!* Not through *Miſ-Information* or *Miſtake*, but all one *Studied*, *Deliberate*, and *Concerted LIE*! Stood in with *Oaths*, *Subornations*, and *Forgeries* till *Detected*. And ſtill *Stood in* and *Repeated*, Notwithſtanding of its being *Detected*! And that they cannot *Diſprove* one *Circumſtance* of the *Detection*!

(6.) *Rehearſ.* Yet theſe are Good *Proteſtants!* And the beſt *Friends* the *Church* of *England* has— If you will *Believe* them!

Country-m. They may be as good *Proteſtants* as they pleaſe— But I'm ſure they're no *Chriſtians*, and there is ſomething under their *Human Shape* will Denominate them of ſome other *Species*. And till they go to their *Place* the *World* will never be Quiet! The *Church* may ſay with *David*, *I lie even among the Children of Men, that are ſet on Fire, whoſe Teeth are Spears and Arrows, and their Tongue a Sharp Sword.*

(7.) *Rehearſ.* Theſe are the Men that provoke my *Indignation*. For *De Foe* is but their *Clark*. He does what he is Bid, and *Pay'd* for. And I muſt ſay, he ſerves them Faithfully! For he takes all this *Shame* upon himſelf, rather than tell who they are that gave him the *Informations*, tho' he ſays he has their Leave to do it. But he tells us they are the *Diſſenters*, and writes it in their *Name*, and we need deſire no more.

(8.) *Country-m.* I'm glad he does not tell their *Names*, leſt there ſhould be any of my Acquaintance among them. For I know ſeveral of them that are *Honeſt well-meaning* Men, and for whom I have a particular Friendſhip, and who I am perſwaded would not be Carry'd away, thro' the Prejudice of their *Education*, to do any *Baſe* or *Unhandſome* thing.

Rehearſ. Yes, *Country-man*, there are ſuch among them no Doubt. And I can Diſcourſe with them freely, and give my Reaſons againſt the *Validity* of their *Ordinations* and *Baptiſms*, without their taking it ill, or, I dare ſay, wiſhing me any Harm for it. And who, I believe, wou'd Screen me, what in their Power, if I were proſecuted for it. And *Deteſt* thoſe who wou'd take that Method. And it is for their Sakes, in a great Meaſure, that I take ſo much Pains to lay open the Proceedings of their *Party*, that I may Recover them if I cou'd out of ſuch ill Company.

(9.) *Country-m.* To Anſwer *Principles* with *Proſecution* in a *Diſpute*, is giving up the *Cauſe*. But an *Action* of *Scandal* brought by a particular *Man*, is as Juſt as an *Action* of *Debt*, or to Puniſh *Thieves* and *Robbers*. For a Man's *Reputation* is Dearer to him then his *Money*. Let Mr. *Review* lay this by till another time.

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THE REHEARSAL.

1. The *Observator*'s Attempt to set my *Creditors* upon me for *Ante-Deluvian Debts*
2. His putting me in the *News-Papers* now for *Treason*, as formerly for the *Memorial*.
3. He Complains of the Approbation the *Rehearsal* meets with.
4. His fooliſh *Story* of Tearing the *Addresses* of the *Lords*, and ſpreading the *Rehearsals* in their Stead.
5. What *Pains* he ſays he has taken to Ruin the *Rehearsal* and its *Author*.
6. He *Arraigns* the *Queen* and the *Miniſtry*, and ſays, they put *Jacobites* into all *Offices* throughout *England*.
7. My *Charm* will not Fit him.
8. He encourages the *Pretender* to make a *Second* Invaſion.

SATURDAY, *February* 19. 1708.

(1.) *Country-man.* THE *Observator* and *Review* having try'd all Methods to do you a Miſchief, and Solicited Publickly and Privately to Render you Obnoxious to the Government, and putting it in the *News-Papers* that ther were *Warrants* of *High Treaſon* out againſt you; have taken another manner to Diſtreſs you. The *Observator* of the 2d *Inſtant*, *Vol.* 8 N. 1. (he begins well) ſays, *That your Party furniſh you with Money to pay your Debts, when you are Arreſted, to prevent your falling into the Hands of the Law.*

Rehearſal. If he can make that good in any one Inſtance, I'll allow him to be an *Honeſt* Man! And tho' he may Suppoſe my *Party* (as he calls them) wou'd not tell, yet ſure thoſe who were ſo little my Friends as to *Arreſt* me, wou'd not Scruple to let it be known how and from whom they Receiv'd their *Money*. And they have my free leave to tell. Ther is not a Man in *England* (I declare it) whom I wou'd ask to be *Bail* for me in an Action of *Debt*, or from whom I expect it, far leſs to pay *Old Debts* for me. For before the *Flood*, when things were better with me, I fell into that Good Natur'd *Folly* of being *Bound*, and yet all Circumſtances conſider'd, I might be partly Excus'd, but I will trouble no body with my private Affairs. Thoſe Concern'd know my Caſe as well as I can tell them, That the *Deluge* ſwept away what might have Pay'd them. And they have Patience with me, Knowing that my *Life* may Pay them, but haſtning my *Death* cannot, I have Convers'd freely with ſome of them, without any fear of Trouble from them, and had their *Friendſhip* never the leſs, for they knew me. And the *Malice* of the *Observator* herein is ſo Apparent, that I apprehend not any ill Conſequence from it of what he Intends.

(2.) And for his *News-Papers*, it is not the firſt time I have taſted of his Kindneſs that way. About 3 or 4 Years ago he put it in the *Flying-Poſt* that I was taken up as *Author* of the *Memorial of the Church of* England, and had given a Thouſand pound Bail, &c. Of which I took Notice in my *firſt Vol.* N. 102. ſo that this was *Repeating* a *Jeſt*, which among *Wits* is *Dull*. Such things as theſe have given that *Paper* the Name of the *Lying-Poſt* all all over the Town.

(3.) *Country-m.* He makes you a Great Man, *Maſter*. He tells how you are *Attended and Careſs'd by Clubs of the Faction*, as he calls them. And who are theſe? He ſays, *Thoſe that Eat the Queen's Bread, bind up Sets of your Rehearſals, and Diſperſe them, and carry it on by Subſcription.*

Rehearſ. This is good News to the Publiſher. Whom he told but Lately, that the *Rehearſals* did not pay *Paper* and *Print*. He ſhou'd make his *Story* all of a Piece. But why ſhou'd not they who *Eat the Queen's Bread* encourage a *Paper* which wou'd Save her from the *Coercion* of *Obſervators* and *Reviews* and all the *Mob* of the Nation? For if thoſe *Principles* took place, they wou'd not much longer have *Bread* to *Eat*.

(4) *Country-m.* He ſays, *They tear the Addreſſes of the Lords in Publick Houſes, and Spread Rehearſals in their Stead.*

Rehearſ

" They humbly ſubmit themſelves and " their Cauſe to your Majeſty's Protection, " Imploring your Royal Regard ſo far and " no farther as every Article advanc'd in " their behalf in this Book is poſitively " and exactly conformable to Truth and " Direct Meaning, being at all times Rea- " dy to Come forth and Confront, even in " your Royal Preſence, all the Allegations " to the contrary. Having thus Publickly " Appeal'd to God and your Majeſty, they " can no longer Doubt either of the Bleſ- " ſing from above, or, the Protection and " Aſſiſtance of your Majeſty below.

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Country-m. And yet there is not one *Circumſtance* of the *Story* he tells, but what has been Evidently Prov'd to be *Falſe!* Not through *Miſ-Information* or *Miſtake*, but all one *Studied*, *Deliberate*, and *Concerted LIE!* Stood in with *Oaths*, *Subornations*, and *Forgeries* till *Detected*. And ſtill *Stood in* and *Repeated*, Notwithſtanding of its being *Detected*! And that they cannot *Diſprove* one *Circumſtance* of the *Detection*!

(6.) *Rehearſ.* Yet theſe are Good *Proteſtants!* And the beſt *Friends* the *Church* of *England* has— If you will *Believe* them!

Country-m. They may be as good *Proteſtants* as they pleaſe— But I'm ſure they're no *Chriſtians*, and there is ſomething under their *Human Shape* will Denominate them of ſome other *Species*. And till they go to their *Place* the *World* will never be Quiet! The *Church* may ſay with *David*, *I lie even among the Children of Men, that are ſet on Fire, whoſe Teeth are Spears and Arrows, and their Tongue a Sharp Sword.*

(7.) *Rehearſ.* Theſe are the Men that provoke my *Indignation*. For *De Foe* is but their *Clark*. He does what he is Bid, and *Pay'd* for. And I muſt ſay, he ſerves them Faithfully! For he takes all this *Shame* up on himſelf, rather than tell who they are that gave him the *Informations*, tho' he ſays he has their Leave to do it. But he tells us they are the *Diſſenters*, and writes it in their *Name*, and we need deſire no more.

(8.) *Country-m.* I'm glad he does not tell their *Names*, leſt there ſhould be any of my Acquaintance among them. For I know ſeveral of them that are *Honeſt well-meaning* Men, and for whom I have a particular Friendſhip, and who I am perſwaded would not be Carry'd away, thro' the Prejudice of their *Education*, to do any *Baſe* or *Unbundſome* thing.

Rehearſ. Yes, *Country-man*, there are ſuch among them no Doubt. And I can Diſcourſe with them freely, and give my Reaſons againſt the *Validity* of their *Ordinations* and *Baptiſms*, without their taking it ill, or, I dare ſay, wiſhing me any Harm for it. And who, I believe, wou'd Screen me, what in their Power, if I were proſecuted for it. And *Deteſt* thoſe who wou'd take that Method. And it is for their Sakes, in a great Meaſure, that I take ſo much Pains to lay open the Proceedings of their *Party*, that I may Recover them if I cou'd out of ſuch ill Company.

(9.) *Country-m.* To Anſwer *Principles* with *Proſecution* in a *Diſpute*, is giving up the *Cauſe*. But an *Action* of *Scandal* brought by a particular *Man*, is as Juſt as an *Action* of *Debt*, or to Puniſh *Thieves* and *Robbers*. For a Man's *Reputation* is Dearer to him then his *Money*. Let Mr. *Review* lay this by till another time.

ADVERTISEMENTS.

RIght Notions of God and Religion, Together, with two Diſcourſes, for the better Conduct of the Sincere, and for correcting ſome prevailing Errors. By *John Cockburn*, D. D.

A Conſolatory Letter to the Lady *Shovel*, on the calamitous Loſs of her Husband and two only Sons (*viz.*) Sir. *Cloudeſly Shovel* Rere Admiral of Great *Britain*, &c. Sir. *John Narbrough*, Bar. *James Narbrough* Eſq; Now publiſh'd at the Deſire of their Relations. By *G. C.* M. A. and Rector of *Crayford*.

THE Spirit of Calumny and Slander, Examin'd, Chaſtis'd, and Expos'd, in a Letter to a Malicious Libeller. More Particularly Addreſs'd to Mr. *George Ridpath*, Newſmonger. Containing ſome Animadverſions on his Scurrilous Pamphlets, Publiſh'd by him againſt the Kings, Parliaments, Laws, Nobility and Clergy of *Scotland*. Together with a ſhort account of Presbyterian Principles and Conſequential Practices.

THE Hiſtory of Scotch Presbytery; By Mr. *Shields*, &c.

TWO Sticks made One, Or, The Devil upon Dun.

London Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 38.

THE REHEARSAL.

1. The *Obſervator*'s Attempt to ſet my *Creditors* upon me for *Ante-Deluvian Debts*
2. His putting me in the *News-Papers* now for *Treaſon*, as formerly for the *Memorial.*
3. He Complains of the Approbation the *Rehearſal* meets with.
4. His fooliſh *Story* of Tearing the *Addreſſes* of the *Lords*, and ſpreading the *Rehearſals* in their Stead.
5. What *Pains* he ſays he has taken to Ruin the *Rehearſal* and its *Author*.
6. He *Arraigns* the *Queen* and the *Miniſtry*, and ſays, they put *Jacobites* into all *Offices* throughout *England.*
7. My *Charm* will not Fit him.
8. He encourages the *Pretender* to make a *Second* Invaſion.

SATURDAY, *February* 19. 1708.

(1.) *Country-man.* THE *Obſervator* and *Review* having try'd all Methods to do you a Miſchief, and Solicited Publickly and Privately to Render you Obnoxious to the Government, and putting it in the *News-Papers* that ther were *Warrants* of *High Treaſon* out againſt you; have taken another manner to Diſtreſs you. The *Obſervator* of the 2d *Inſtant*, *Vol.* 8. N. 1. (he begins well) ſays, *That your Party furniſh you with Money to pay your Debts, when you are Arreſted, to prevent your falling into the Hands of the Law.*

Rehearſal. If he can make that good in any one Inſtance, I'll allow him to be an *Honeſt* Man! And tho' he may Suppoſe my *Party* (as he calls them) wou'd not tell, yet ſure thoſe who were ſo little my Friends as to *Arreſt* me, wou'd not Scruple to let it be known how and from whom they Receiv'd their *Money*. And they have my free leave to tell. Ther is not a Man in *England* (I declare it) whom I wou'd ask to be *Bail* for me in an Action of *Debt*, or from whom I expect it, far leſs to pay *Old Debts* for me. For before the *Flood*, when things were better with me, I fell into that Good Natur'd *Folly* of being *Bound*, and yet all Circumſtances conſider'd, I might be partly Excus'd, but I will trouble no body with my private Affairs. Thoſe Concern'd know my Caſe as well as I can tell them, That the *Deluge* ſwept away what might have Pay'd them. And they have Patience with me, Knowing that my *Life* may Pay them, but haſtning my *Death* cannot, I have Converſ'd freely with ſome of them, without any fear of Trouble from them, and had their *Friendſhip* never the leſs, for they knew me. And the *Malice* of the *Obſervator* herein is ſo Apparent, that I apprehend not any ill Conſequence from it of what he Intends.

(2.) And for his *News-Papers*, it is not the firſt time I have taſted of his Kindneſs that way. About 3 or 4 Years ago he put it in the *Flying-Poſt* that I was taken up as *Author* of the *Memorial of the Church of* England, and had given a Thouſand pound Bail, *&c.* Of which I took Notice in my *firſt Vol.* N: 102. ſo that this was *Repeating* a *Jeſt*, which among *Wits* is *Dull*. Such things as theſe have given that *Paper* the Name of the *Lying-Poſt* all all over the Town.

(3.) *Country-m.* He makes you a Great Man, *Maſter*. He tells how you are *Attended and Careſs'd by Clubs of the Faction*, as he calls them. And who are theſe? He ſays, *Thoſe that Eat the Queen's Bread, bind up Sets of your Rehearſals, and Diſperſe them, and carry it on by Subſcription.*

Rehearſ. This is good News to the *Publiſher*. Whom he told but Lately, that the *Rehearſals* did not pay *Paper* and *Print*. He ſhou'd make his *Story* all of a Piece. But why ſhou'd not they who *Eat the Queen's Bread* encourage a *Paper* which wou'd Save her from the *Coercion* of *Obſervators* and *Reviews* and all the *Mob* of the Nation? For if thoſe *Principles* took place, they wou'd not much longer have *Bread* to *Eat*.

(4) *Country-m.* He ſays, *They tear the Addreſſes of the Lords in Publick Houſes, and Spread Rehearſals in their Stead.*

Rehearſ

Rehearſ. He ſhou'd have ſaid in *Private* Houſes, for then he might bid us go *Hunt* and find them out! But in *Publick-Houſes* ſure it wou'd be *Known*. Elſe how came it to be *Known?* Therefore if he do's not Name the *Place*, and *Prove* this—— He muſt e'en go for what he is!

(5.) *Country-m.* He ſays in the next Words to his *Country-man*.

" You and I can do no more than we " have done, *Roger*, to Warn thoſe Con- " cern'd to Prevent ſuch things, and of " the Miſchief done by that *Paper*, but " hitherto without Effect.

Rehearſ. None of your Fault, Mr. *Obſervator*, or of your *Roger*. For it muſt be own'd, you have taken true Pains, ſince you cou'd no longer *Anſwer* that *Paper*, to have it *Suppreſs'd*, and the *Author* to Suffer the Pains of *High-Treaſon*, for *Teazing* your *Heart* out, as he has done. For you know, you are the *Original* of *Government*, from whom *Queen* and *Parliament* Derive their *Title*, and ſo the *Higheſt Treaſon* is againſt your *Worſhip* and your *Brethren* of the *Mobb*! Our *Soveraign Lord* the *People*!

(6.) *Country-m.* And he Behaves himſelf Accordingly, with an *Air* of *Authority* (I aſſure you) above the *Queen* and her *Miniſtry*, and calls them to a ſevere Account. He ſays in this ſame *Obſervator*, That *there's ſcarce an Office in England, where there are not Jacobites, or Worſe Men Employ'd.*

Rehearſ. This is Appealing to our *Soveraign Lord* the *People* indeed, from the *Queen* and her *Miniſtry*! But he ſays *Worſe* Men than *Jacobites*. Can any thing be *Worſe* than a *Jacobite?*

Country-m. O, Yes, he Explains himſelf, he ſays he means thoſe, who when they take the *Oaths*, *Bid the Devil go down with them*. And! *Doubt not* (ſays he) *he Enters into them with the Oath, as he did Judas with the Sop.*

Rehearſ. This is a Terrible *Account* indeed! But he makes himſelf *Judge* of thoſe who he ſays take the *Oaths* thus *Unwillingly*! And he will not Allow the *Queen* or her *Miniſtry* to *Judge* of this! By which he *Arraigns* them to the *People*, either of very Groſs *Ignorance*, or of being Themſelves in the *Deſign*, and either way not fit to *Govern!* If he cou'd have found ſuch an *Inſinuation* as this in all my *Papers*, his *Solicitations* againſt me wou'd have had more Succeſs.

(7.) *Country-m.* Where is now the *Armor* of *Proof* he ſays you have got, to creep through the *Briars* as you do without a *Scratch*, when *Obſervators* and *Reviews* have been *Proſecuted*, *Pillory'd*, &c. Thoſe good *Friends* of the *Government*! He certainly thinks you have a *Charm*.

Rehearſ. I have ſo, *Country-man.*

Country-m. Will you tell it me? *Maſter.* The *Obſervator* and *Review* wou'd give me a good Deal for it.

Rehearſ. It will not fit them, *Country-man.*

Country-m. Pray try, *Maſter.* They'll *Squeez* hard but they will make it fit them, for I fancy their *Necks* do *Itch* ſometimes for all the *Treaſons* they vent, and their Bold *Arraigning* of the *Government.*

Rehearſ. My *Charm* is but one *Word*, that is, *Innocence.* While you keep that about you, no *Harm* can Touch you.

Country-m. They'll *Beat* me (as they Threaten to do you) if I ſhould tell them ſuch a *Charm* as that, They wou'd think I *Affronted* them!

Rehearſ. I told you it wou'd not Fit them— They may ſee what I Truſted to as my *Defence* againſt all their *Malice* (which I foreſaw when I firſt Enter'd the *Liſts* with them) in the *Motto* I put to my firſt Volume, *Et me Qui Sidera fulcit.* And He has not fail'd me.

(8.) *Country-m.* You're *Safe* there, *Maſter.* But the *Obſervator* and *Review* are both full of a Second *Invaſion.* And they ſay your *Papers* do promote it.

Rehearſ. How! Becauſe I preach *Loyalty* and the *Laws* of the *Land!* Did *Paſſive Obedience* ever yet bring about a *Revolution*! But if what the *Obſervator* ſays be true, that all *Poſts* are fill'd with *Jacobites*, &c. I leave it to all men to judge whether he or I do moſt encourage the *Pretender* to make a Second *Attempt*? If the *Obſervator* ſhould at laſt be hang'd for a *Jacobite*!

ADVERTISEMENTS.

THE Socinian Controverſy Diſcuſs'd: In Six Parts Compleat, Wherein the Chief of the Socinian Tracts (Publiſh'd of Late Years) are fully Conſider'd. To which is added a Vindication of the firſt Part.

A Reply to the Vindication of the Remarks upon Mr. *Leſlie's* Firſt Dialogue on the Socinian Controverſy. By the *Author* of the Dialogues.

THE Deiſts Manual: Or a Rational Enquiry into the Chriſtian Religion With ſome Conſiderations on Mr. *Hobb's* Spinoſa, the Oracles of Reaſon, Second Thoughts, *&c.* By *C. Gildon*, Gent. Publiſher of the Oracles of Reaſon. To which is Prefix'd a Letter from the Author of the *Method* with the *Deiſts*

A Collection of all the Acts of Parliament, with publick Papers and Declarations, relating to the Clergy and Eccleſiaſtical Affairs within the Kingdom of *Scotland* ſince the Revolution.

Presbyterian Inquiſition, as it was lately practis'd againſt the Profeſſors of the College of *Edinburgh*.

A Comparative Deſcription of the Muſcles in a Man and in a Quadruped by *James Douglas* M.D.

London, Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 39.

THE REHEARSAL.

1. The *Libel* of the *Presbytery* of *Aberdeen* againſt Mr. *David Hedderweik*. 1708.
2. How the *Diſſenters* here wou'd take it to be ſo Us'd.
3. They always put ſomething *Scandalous* in their *Libels* againſt the *Clergy*, tho' but for *Shew*.
4. They call it *Superſtition* to Obſerve *Chriſtmaſs*, or *Kneel* at the *Sacrament*.
5. They wou'd neither give the *Sacrament* to a *Perſon* of *Quality* in her *Sickneſs*, nor give leave to an *Epiſcopal-Clergy-man* to do it, even when ſhe was *Dying*. They Publickly *Preach* againſt it.
6. Examples of Private *Baptiſms*. The ſad Condition of the *Epiſcopal People* in *Scotland* at this day.

WEDNESDAY, *February* 23. 1708.

(1.) " A Copy of the *Presbytery* of *Aber-*
" *deen* their *Libel* againſt Mr. *David*
" *Hedderweik* 1708.

" AT *Aberdeen* the 29 Day of *Decem-*
" *ber* 1708 Years. The which
" Day the *Presbytery* of *Aberdeen* Conſidering the Information againſt Mr. *David Hedderweik* Intruder into the *College Kirk* of *Old Aberdeen*, do hereby Authorize Warrand and Require you *George Forbes* and *Gilbert Anderſon* their Officers in that part Conjunctly and ſeverally Lawfully to ſummond the ſaid Mr. *David Hedderweik* to Compear before them in the *Seſſion Houſe* of the *New Kirk* of *Aberdeen* on Wedneſday the 26 of *January* next 1709 Years in the hour of Cauſe peremptorie to Anſwer for his alledg'd Unlawful Intruſion into the ſaid *Kirk*, and there uſing a Forme of *Liturgy* and *Ceremonies* never Receiv'd nor Practis'd by this Church under any Government, and contrary to the Purity of Worſhip enjoin'd by the Civil and Eccleſiaſtical Authority, and Reſerved to the People of this Nation by an Expreſs Article of the Union of the two Kingdoms as a Fundamental and Eſſential Condition of the ſaid Union. As alſo for his Preſuming to *Baptize*, having no Authority from this Eſtabliſh'd Church, and in *Baptiſm* uſing the *Sign* of the *Croſs*, a Symbolical and Significant *Ceremony*, having no Warrand in the Word of God and contrary to the Acts and Conſtitution of this Church and the Laudable Laws of the Land. As alſo for his Preſuming to Adminiſter the Sacrament of the *Lord's Supper*, himſelf and the People Kneeling in the very Act of Receiving, contrary to " the Example of *Chriſt* and his *Apoſtles*. " And for Adminiſtring the ſaid Sacrament " on *Saturday* the 25 of *December* laſt paſt, " contrary to all Scripture Example, the " Practice of this and other Reformed " Churches, and from a *Superſtitious* Reſpect " to that Day as more holy than others. " As alſo for his Preſuming, as is alledg'd, " to celebrate the Bond of *Marriage* betwixt " Parties, he being an outed Miniſter, and " not Authoriſed by Law, and the Eſtabliſhed Church of this Nation, and therein contemning the Eſtabliſh'd Order of " this Church and Laws of the Nation, " particularly the Act of Parliament, June " 28 1695 Intituled, *Act againſt irregular Baptiſms and Marriages*. And further " for his Employing to Preach with him " or for him ſome pretended Preachers who " had no Authority from or within this " Church, pretending only a Licence from " ſome of the Exauthorat *Biſhops* ſince they " were Exauthorat. And pray not for her Majeſty nor own her Government as by Law " requir'd. As alſo for his Scandalous haunting of Taverns and Ale-houſes, as is alledged, after ten of the Clock at Night, " or other times of the Day, not being on " Travel, nor for Refreſhment. Which being Puniſhable in any of the Lieges conform to the Acts of Parliament made " theranent, is much more Conſiderable " and very Scandalous in any who pretend " to be Miniſters of the Goſpel, With Certification, *&c.*

Extracted out of the Records of the Presbytery by me

Sic Subſcribitur,

Rob. Gray Cl. Pr.

Queſn

" *N B.* The within mention'd Mr. *David* " *Hedderweik* has long ago taken all the " *Oaths* requir'd by Law, and Conſtantly " Prays for the *Queen.*

" Alſo that Church he ſays Prayers in " is no *Pariſh Church*, nor has any *Stipend* " belonging to it.

(2.) *Country-man.* I thank you heartily for this, *Maſter.* Will *Obſervator* and *Review* any longer Deny that the *Epiſcopal Clergy* in *Scotland* are Proſecuted for *Baptizing*, or Celebrating the Holy *Sacrament* of the *Lord's Supper*?

How wou'd our *Diſſenters* here take it, if they were put in the *Biſhop's Court* for Receiving the *Sacrament*, or having their Children *Baptiz'd*, or *Marrying* by their own *Teachers*? And yet how cou'd they Blame it, while they Juſtify the ſame Proceedings of their *Brethren* in *Scotland*, now that they have got the *Law* on their ſide? If they do Right in this, it ſhews what the *Church* ought to have done to them once upon a Day!

(3.) But, *Maſter*, here they put into this *Libel* againſt Mr. *Hedderweik* his going to *Taverns* and *Ale-Houſes*, and not for *Refreſhment.* How do they know it was not for *Refreſhment*? If ther had been any *Intemperance* in the Caſe, no Doubt they wou'd have laid it home upon him. And what they ſay, is only, *as is Alleg'd.* This is a very Lame buſineſs to Ground a *Libel* upon.

Rehearſ. It was only for filling up. They never Miſs ſome ſuch *Scandal* or other in their *Libels* againſt the *Clergy.* It is no Matter for *Proving*, it *Sounds* well! And they think will Juſtify all their Proceedings!

(4.) *Country-m.* And how do they call it *Superſtition* to keep a Day in Memory of the *Nativity* of our Bleſſed *Lord*! And to Receive the *Sacrament* on that Day, and *Kneeling* too, *and in the very Act!*

(5.) *Rehearſ.* Hold, *Country-man.* Let us keep our Obſervations upon this *Libel* till another time. For I have ſome more of the ſame ſort to tell you, which I have from an Undoubted Hand. A certain *Perſon* of *Quality* lately Dead, when very ill, ſent for the *Presbyterian Miniſter* of the *Pariſh*, and Deſir'd to Receive the H. *Sacrament* from him. But he Refus'd, ſaying it was againſt the Rules of the *Kirk* to Adminiſter the *Sacrament* in Private. And at the ſame time he Requir'd her not to take it from Dr. *G——s* an *Epiſcopal-Clergy-Man*, of a *Strict* and moſt *Pious* Life, as well as a *Learned* Man, who was then with her in the Houſe, but he was Depos'd by the *General Aſſembly.* A few Days after My Lady finding her ſelf grow worſe deſir'd her Husband to ſend for the *Presbyterian Miniſter* of the *Pariſh*, and try his Intereſt with him, which his Lordſhip did, but all in vain, tho' he was my Lord's own *Miniſter.* At length my *Lady* finding *Death* approach, and Unwilling to leave the World without that Bleſſed *Viaticum*, did Receive the H. *Sacrament* at the Hands of the *Epiſcopal Miniſter*, the *Presbyterin Teacher* Proteſting againſt it, and going off without taking Leave. This made a Great Noiſe in that part of the Country, among the *Brethren*, who thought it a Matter of *General Concern*, inſomuch that the *Presbytery* did Appoint a *Probationer* whom his *Lordſhip* and the *Brugh* had Call'd to be *Miniſter* in that Place, to Preach Publickly in the *Church* a *Sermon* againſt Private Adminiſtration of the *Sacraments*, it being one of the *Five Articles* of *Perth*, Condemn'd by the *General Aſſembly* in the time of King *Char.* I. And I have heard of another *Sermon* upon the ſame Subject, againſt Private *Baptiſm* in the *Church* of *Paiſly* by another *Probationer*, as a Teſt of his being well Affected to *Presbytery*, in order to be Prefer'd to a *Vacant Church* there. So that this ſeems to be the *Characteriſtick* of the *Presbyterians*, upon which they value themſelves.

(6.) *Country-m.* If *Ananias* had been a *Presbyterian* he wou'd not have *Baptiz'd* St. *Paul* in his own Private *Lodging.* Nor *Philip* the *Eunuch* upon the *High-way.* Nor St. *Paul* the *Jayler* in *Priſon.* But theſe Men will neither do it themſelves, nor let others do it. This is the *Dog* in the *Manger.* I have ſome Neighbours of this Kidney. But I'm Reſolv'd to ſee them *Bare-foot*, whether they have *Hoofs* or *Toes.*

O ſad Condition of the *Epiſcopal* People in *Scotland* at this Day! They cannot have their Children *Baptiz'd*, tho' at the laſt *Gaſp*! Nor themſelves have the Comfort of the Bl. *Sacrament* when they are Dying!

ADVERTISEMENTS.

Yeſterday was publiſh'd.

Cenſura Temporum. The Good or Ill Tendencies of Books, Sermons, Pamphlets, impartially conſider'd, in a Dialogue between *Eubulus* and *Sophronius.* Vol. 1. For the Year 1708. Printed for *Henry Clements* at the *Half Moon* in St. *Paul's* Church Yard.

THE Spirit of Calumny and Slander, Examin'd, Chaſtis'd, and Expos'd, in a Letter to a Malicious Libeller. More Particularly Addreſs'd to Mr. *George Ridpath*, Newſmonger. Containing ſome Animadverſions on his Scurrilous Pamphlets, Publiſh'd by him againſt the Kings, Parliaments, Laws, Nobility and Clergy of *Scotland.* Together with a ſhort account of Presbyterian Principles and Conſequential Practices.

THE Hiſtory of Scotch Presbytery; By Mr. *Shields*, *&c.*

London Printed and Sold by the Bookſellers of *London* and *Weſtminſter.* 1708.

Vol. 4. Num. [illegible]

THE REHEARSAL.

Why I did not ſooner *Anſwer* the *Review* as to the *Succeſſion* of *Ordination*.
His Inſtance of *Columba* out of *Bede* Anſwer'd.
Of *Exemptions*, and the *Regulars*, who are *Popiſh Presbyterians*.
The *Presbyterians* have no *Precedents* but theſe *Monks*. Yet that will not do.
If it did do to the utmoſt for which they bring it, they muſt ſtill Loſe the *Cauſe*, by vaſt *Odds*.
The *Succeſſion* of our *Biſhops* ſhew'd.
The *Schiſms* and *Anti-Popes* in the *Church* of *Rome* hurt not our *Succeſſion*.
But ruins that of the *Presbyterians*

SATURDAY, *February* 26. 1708.

(1.) *Country-man.* I Have been Baited, *Maſter*, to give an Anſwer to the *Review* of [illegible] 13 laſt Month, *Vol.* 5. N. 125. They [illegible]l me you have ſlipt it, becauſe you can[illegible]t Anſwer it. That the *Review* has call'd [illegible]on you for an *Anſwer*, and you have gi[illegible]n him None. They ſay that he there [illegible]arly Proves the *Validity* of *Ordination* by [illegible]*sbyters* alone without a *Biſhop*. And if ſo, [illegible] has thrown you upon your Back, as to [illegible]*Validity* of their *Baptiſms*, or even as to [illegible]ir *Schiſms*. You may think as little as [illegible]u pleaſe of his *Arguments*, but he thinks [illegible]m *Invincible*, and his *Party* crys, Come *An*[illegible]*r* them, *Anſwer* them!

Rehearſal. You have given the Reaſon, [illegible]*ntry-man*, why I did not Anſwer them. [illegible]thought None ſo *Weak* as to be Impos'd [illegible]on by them. But my Province being to [illegible]ſtruct the *Ignorant*, and talk to you, *Coun*[illegible]*-men*, I will not refuſe to Anſwer what[illegible]er you think Material in that *Review*, [illegible]erefore put your *Objections*.

(2.) *Country-m.* His whole Streſs is upon [illegible]e *Bede* an *Engliſh Hiſtorian*, who tells of one [illegible]*lumba* an *Iriſh-man*, who Built a *Mona*[illegible]*ry* at *Ardmagh* in *Ireland*; and then went [illegible]er into *Scotland*, and built another there. [illegible]d that his *Diſciples* Erected ſeveral other [illegible]*naſteries*. *Which I think* (ſays *Review*) [illegible]*l include their being Ordain'd by him, and* [illegible]*he was no Biſhop.*

Rehearſ. The *Review* muſt *Think* again. He [illegible]cies that all *Monks* are *Clergy men*. But [illegible]s much Miſtaken. There are more *Lay*[illegible] than *Clergy-men* in *Monaſteries* at this [illegible]y. But at firſt they were moſtly *Lay*[illegible], who led very *Retir'd* Lives, whence they [illegible]re Call'd *Monks*, from the *Greek* word Μόνος which Signifies *Alone*, becauſe they kept very little *Company*. At laſt they came to be fram'd together into *Fraternities*, but even then they went to the *Pariſh Church* like other People, for all *Religious* Duties. Till at laſt they Obtain'd a *Prieſt* of their own *Order* to Adminiſter the *Sacrament* to them, which ſhews they had None before that cou'd do it. And the Story the *Review* tells from *Bede*, he places very Early in the Days of *Monkery*, in the year 565. So that *Columba* (like St. *Antony* the Original of *Monkery*) might have Erected *Monaſteries*, without *Ordaining* any of them, or even ſo much as being *Ordain'd* himſelf.

(3.) *Country-m.* But the *Review* ſays, That in that little *Iſland* which was given to *Columba* in *Scotland* to Build his *Monaſtery* in, the *Biſhops* were Subject to him and his Succeſſors, the *Abbots* of that *Monaſtery*.

Rehearſ. So you may ſee in *Oxford* at this Day, the *Biſhop* of the *Dioceſs* ſit below the *Vice-Chancellor* in the *Univerſity-Church* of St. *Mary*. And the *Univerſity* is *Exempt* from his *Juriſdiction* which is a Piece of *Popery* we have not yet Purg'd out. For there is no Power upon Earth can *Exempt* any Man from the *Juriſdiction* of his *Biſhop*. It is a ſort of *Excommunication*. For St. *Ignatius*, (ad *Magnes.*) Deſcribes a *Church* thus, *Your Biſhop preſiding in the Place of God, your Presbyters in the Place of the Council of the Apoſtles, and your Deacons intruſted with the Miniſtry of Jeſus Chriſt*. Now where the *Biſhops* do's not *Preſide*, it is a *Church* thoſe Ages knew nothing of. But the *Pope* ſetting up for *Vniverſal Biſhop*, broke into this Frame of the *Church*, and took upon him to make *Exemptions* of what *Perſons* and *Places* he thought fit from the *Juriſdiction* of

of their Reſpective *Biſhops*. And to break their Power the more, he exceedingly Encreas'd the Number of the *Regulars* (that is, *Monks* of ſeveral *Orders*) Subject only to their own *Superiors*, and Ultimatly to the *Pope*. Therefore they are Call'd his *Life-Guard*. For they Support him, as he do's them. And he made uſe of them at the *Council* of *Trent*, to have *Epiſcopacy* Declar'd not to be of *Divine Right*, Except that only of the *Apoſtolical Chair*, as they call the See of *Rome*. And *Loonez* the *General* of the *Jeſuits*, made an Elaborat *Oration* there upon this Subject, which the *Presbyterians* have Copy'd, and not Added much to it. For there you will find all their *Arguments* againſt *Epiſcopacy*. The *Regulars* in the *Church* of *Rome* are *Popiſh Presbyterians*, that is, live under *Presbyters* without Biſhops: And our *Presbyterians* are *Proteſtant Jeſuits*, hold the ſame with them as to *Epiſcopacy*, only differ about the *Pope*.

(4.) What wonder is it then, to ſee a *Monk* (for ſuch was *Bede*) Magnify his own *Order*, and ſet it up above *Epiſcopacy*? Tho' he did not only as to that little *Iſland* where *Columba* had his *Monaſtry*, as a Particular *Exemption*. Yet ſays nothing which Infers that theſe *Presbyters* (if they were ſuch) did *Ordain* others of themſelves without a Biſhop, as I have ſhew'd. For if the *Monks* came to the *Parish Church* for the *Sacrament*, till they had a *Prieſt* granted them who ſhou'd give it them; it is not Likely they thought they had a *Power* Inherent in themſelves to Confer *Holy Orders*.

(5.) But to let this *Inſtance* go as far as poſſibly it can be Carry'd, ſuppoſe that in this little *Iſland* in *Scotland* they had been truly *Presbyterians*, and to have Continu'd ſo ever ſince the *Sixth Century*; Wou'd this *Over-Ballance* the Conſtant *Practice* and *Principle* of all the *Churches* in the *World*, from the *Apoſtles* time to this Day? At leaſt to *John Calvin* at *Geneva* in the Year 1541. (and a few ſince) Tho' he then gave full Atteſtation to *Epiſcopacy*, only pleaded *Neceſſity*. Of which I have ſpoken ſufficiently already.

Country-m. I think this Point is Clear. And our *Presbyterians* have None but *Monks* and *Regulars* (the moſt Corrupt part of the *Church* of *Rome*) to Plead as *Precedents* to them. And yet neither theſe will do.

But, *Maſter*, he ſtill deſires you to ſhew the *Succeſſion* of our *Biſhops*.

(6.) *Rehearſ.* I told it him long ago, but he wou'd not mind it. That we have as Clear a *Succeſſion* of our *Biſhops* as of our *Kings*. I refer'd him to *Stow's Survey* of *London* for the Names of all the *Biſhops* of *London* from that time upwards as far our *Hiſtory* reaches, and from *Stow* to t preſent *Biſhop* of *London* it is well kno And if he will go Abroad, he may ſee *Euſebius* the *Succeſſion* of the Great *ſhopricks*. And ther is a Liſt of them at End of Dr. *Cave's Lives of the Fathers*.

(7.) *Country-m.* But this *Review* go's fu ther, and tells of *Schiſms* were in the *Chu* of *Rome*; two or three *Popes* at a time, a theſe cou'd not all be Right, and he a from which of theſe we Derive our *S ceſſion*?

Rehearſ. Suppoſe I ſay, from the ſame the *Presbyterians*. For he owns their *Ordi tion* as well as ours to come from t *Church* of *Rome*. And therefore he is much Oblig'd to Anſwer this Queſtion I am.

But that he may not think this a *P off*, I'll give him a ſhort *Anſwer*. Tho' th was a Diſpute which of them was the Rig *Pope*, yet none Deny'd but they were true *Biſhops*. And that is, all we are Co cern'd in as to the Point of *Ordinati* And they Deny *Ordination* by *Presbyt* without a *Biſhop*. So whence the *Presbyte ans* will bring their *Succeſſion* is left to t *Review* to Conſider. And I hope he'll t us.

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London, Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

THE REHEARSAL.

1. A new *Farce* begun.
2. The *Review* begins to *Bully*.
3. The *Experiment* Intended for a *Part of a Regiſter*.
4. The *Review* begins a *Dialogue* with the *Rehearſal*.
5. The *Review* owns himſelf *Author* of the *Experiment*. His *Proof* that it was not *Re-Printed*.
6. That Mr. *Skey* wou'd tell the *Names* he wou'dn't tell.
7. That the *Affidavits* &c. at Mr. *Skey*'s were not *Forg'd*.
8. Nor the *Letters of Orders* from the *Biſhop* of *Cheſter*.
9. The *Rehearſal* yields the *Victory* to the *Review*.
10. The *Country-man* Vapours.

WEDNESDAY, *March* 2. 1708.

(1.) *Rehearſal.* YOU muſt be gone, *Country-man*. Here's the *Review* come to make me a Viſit. And he may be ſhy to talk before you.

Country-man. Then, *Maſter*, let me ſlink into a Corner. And I'll only talk to my ſelf. Unleſs he comes to *Beat* you, and then I will ſhew my *Oaken-Towel*.

Rehearſ. He'll ſay, That is foul Play, to have a *Second* hid in a Corner. But he comes Alone. So there's no Danger.

[*Country-man* goes aſide.]

(2.) (Enter) *Review* (with Hat Cock'd) Sr. I thought the Chaſtiſement I gave you, in mine of the 3d laſt Month, *Vol.* 5. N. 134. p. 535. won'd have ſtopt your Mouth. For I there told you, That I *My Self* won'd have given you *Perſonal Correction* before this time, for your *Scurrilous uſage of me, had not your Cloth Protected you.*

Rehearſ. No, Sr. it *Protected* you— For you have had far the better of me as to *Scurrilous Uſage*. And you gave me fair Warning in your *Preface* to your *New Teſt of the Church of* England's *Honeſty*, where you give caution not to Pinch an *Adverſary* too cloſe in an *Argument*, becauſe where the *Tongue* fails, the *Hands* go to work. But he that's afraid of a F—t will never endure a *Gun*. Therefore let me know, whether you come to Employ your *Hands* or your *Tongue*.

(3.) *Rev.* My *Tongue* ſhall ſerve for this Time. For I have not done with it yet. I have made an *Experiment* of it once more in mine of the 19. laſt Month, *Vol.* 5. N. 141. Wherein I think I have Abſolutely *Clinch'd* the Matter, as to my *Book* call'd the *Experiment*, wherein you ſeem'd to *Triumph* over me. But it was the beſt *Book* ever I wrote; and intended to do moſt Service. And had done it, but for that Pernicious *Anſwer* came out to it. Who wou'd have thought that *High-Church* cou'd have been at ſo much *Pains*! But this is not only my *Book*, but the *Book* of the *Party*, and ſet out as a *Party-Book*, and wherein our whole *Strength* is ſumm'd up; and has coſt us no little Pains; Therefore we intend not to loſe it, but (whatever Fate it has now) to Tranſmit it to *Poſterity*, where it may have good Effect (when the *Anſwer* will be Dead and Rotten) and ſerve as *A part of a Regiſter*, our *Precious* Book ſo call'd, and ſtill Preſerv'd among us, of the like *Pretty* things in the time of Queen *Elizabeth*, and which *Calamy* at the end of the *Preface* to his *Abridgment of Baxter's Life*, ſets at the Front of the *Books* he recommends in Defence of the Honeſt *Puritans* then, and our pious *Diſſenters* now.

(4.) I have Recev'd ſome *Rebukes* from our Friends, for ſuffering you to Expoſe this our *Experiment* as you have done. But you are Witneſs for me, That I cou'dn't help it, and that I did my Beſt! I *Threatn'd* both with *Tongue* and *Hands*, and if that wou'd not do, it was your Fault.— But now I have got a *Topick* whereby to Defend this *Book*, which I believe you never thought of. And I promiſe for it, That it will ſtand *Proof* againſt all you have to ſay to the End of the World! I have ſet it down at large in that ſame *Review* I nam'd, *Num.* 141. And I am come now to Diſcourſe it over with you, by way of *Dialogue*, That

I may have the Pleaſure to ſee you *Overcome* before my Face! Therefore now put what *Objection* you can againſt the *Experiment*, and you ſhall ſee I'll *Anſwer* it off hand out of this *Review*, which I thus ſpread open before you upon the Table.

(5.) *Reheaſ.* The firſt thing I wou'd know is, whether you own your ſelf the *Author* or *Putter-together* of this *Book* of the *Experiment*!

Rev. You ſee I own it here, p. 564. and ſay, *I ſee no Reaſon to be aſham'd to own it?*

Reh. Why then did you *Re-Print* it under another *Title*, if you were not *Aſham'd* of it?

Rev. That's Anſwer'd in the very next *Sentence*, where I ſay, *This Author* (that is, you, Sir,) *Belyes himſelf about it* (the Experiment) *every Day. He ſays now it is Re-Printed word for word, it is but a little while ago, he ſaid in Print, we had bought them all up, being Aſham'd they ſhou'd be ſeen.*

Reh. That is, it was not to be had under the firſt *Title* it bore, *viz.* The *Experiment*. For I'm ſure I ſent to ſeveral *Bookſellers*, and they ſaid it was not to be had. And at the End of Mine of the 12th laſt Month, *Num.* 36. I told you the Accident by which I came to know it was *Re-Printed* under another *Title*. I ſet down the *New Title* at large, that ther might be no Miſtake, and by whom the *Book* was *Printed* and *Sold*. And while this was Freſh before your Eyes, you wrote this *Review* of the 19th, but Seven Days after, and Deny not one Word of the *Fact* that I told, but ſay I *Belye my ſelf every Day*! And ſays, p. 562. I *firmly believe every Title Affirm'd* (in the Experiment) *to be True.*

Rev. And isn't that Enough! For ſurely he that *Belyes himſelf every Day*, is not to be *Believ'd!* And if I *firmly Believe*, &c.

Reh. Do you yet Object any thing againſt the *Fact* that I have told?

Rev. Have I not *Diſprov'd* it already? I ſay, *You Belye your ſelf every Day.* And I believe every *Title* in the *Experiment.*

Reh. And is this all the *Anſwer* you will give?

Rev. Till it be *Diſprov'd*—— I ſay, *you Belye your ſelf every Day.*

(6.) *Reh.* But what ſay you to my ſending to Mr. *Skey* in *Thames Street*, as you had Directed me to know the *Names* of your *Informers* about the *Experiment*, and you ſaid he wou'd tell them all, for that you had their Leave, and they were not *Aſham'd* of it. But Mr. *Skey* wou'd not tell one of their *Names*, nor own that he was one of them.

Rev. Don't I ſay in this ſame *Review* here lying before Us, here it is, p. 562. Col. 2. That all the *Vouchers*, *Affidavits*, are at Mr. *Skey's*? And p. 564. Col. ſay to you, *That you own I directed you Mr. SKEY, for the Names of thoſe Concer in the EXPERIMENT?*

Reh. But Mr. *Skey* wou'dn't tell one their *Names.*

Rev. But didn't I direct you to *Skey?*

Reh. Yes, I own it, But didn't you he me, when I ſaid he wou'd tell none of th *Names?*

Rev. But didn't I direct you to *Skey?*

Reh. This makes againſt you, ſince wou'd not tell.

Rev. But didn't I direct you to *Skey?*

(7.) *Reh.* What ſay you then to the *Affidavits*, *Letters of Orders*, &c. which th *Anſwer* to the *Experiment* ſhews plainly wer *Forg'd?*

Rev. I ſay they are at Mr. *Skey's.*

Reh. Do's that ſhew they were no *Forg'd?*

Rev. They are at Mr. *Skey's.* And the were Receiv'd by the *Court.*

Reh. The *Court* receives any *Affidavit* Do's that ſhew they were *True?*

Rev. The *Court* did Receive them.

Reh. But did that hinder the *Detection* o them afterwards?

Rev. The *Court* did Receive them. You may go to *Law* if you will.

Reh. I gave you very good Reaſons why it was not Worth while.

Rev. I ſay, Go to *Law.*

(8.) *Reh.* The *Biſhop* of *Cheſter* gave *Certificats* that he never did Ordain *Abraham Gill*, and caus'd them to be Inſerted in ſeveral *Gazettes.* And his *Certificate* is Unconteſtable at *Law* in this Caſe. So that we need not go to *Law* to know the Truth of this.

Rev. I ſay, Go to *Law.*

(9.) *Reh.* I confeſs your new *Topick* of *Argument* has *Overcome* me! It is *Un-Anſwerable* to the End of the World! And far Exceeds all that cou'd ever have come into my Dull *Pate*! And I believe no man will henceforth be Fond of Entring the Liſts with you in *Argument!*

(10.) *Country-man* (aſide) This is a *Gaudy Day* with my *Maſter*— He has ſo *Mumbl'd* the *Review*, that he'll hardly ever ſhew his *Face* again? If I had Worn my *Oaken Towel* to the *Stumps* upon him, it wou'd not have *Mortify'd* him half ſo much! For you have told every word of the *Anſwers* he gives. And how *Ridiculous* do they Look, out of his *Furbulots.*

London Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 42.

THE REHEARSAL.

1. The *Review* not Wrong'd in the laſt Account I gave of him. He will not have it a *Paper-War* that is betwixt him and me.
2. His *New Experiment*, That a *Freeholder* of 40 s. a year may ſit at Home himſelf, and Command his *Maſter* of 10000 *l.* a year to carry a *Muſket* for him to the *War*, or Turn out of the *Kingdom*.
3. The *Country-man* Acts this Naturally.
4. The *Review* makes the *Freeholders* the Ultimate *Judges* above *King* and *Parliament*.
5. The *Whiggs* have the like *Notion* of all other *Kings*, and love to Inſult *Crown'd Heads*.
6. If Abſolute *Kings* were ſuch as our *Whiggs* Repreſent them, the late *Inſult* upon the *Muſcovite Ambaſſador* might Coſt us Dear.
7. The *Obſervator*, *Review* &c. Chiefly *Guilty* of that *Inſult*. The like no where but in *England*.

SATURDAY, *March* 5. 1708.

(1.) *Country-man.* WE had pure Company with the *Review* laſt time, *Maſter*, I ſuppoſe you'll be troubl'd with no more of his Company in haſt! But he may ſay, That you may make any body *Ridiculous* at this Rate, if you can put what *Anſwers* you pleaſe in his Mouth.

Rehearſal. I appeal to every one that has Read our *Papers*, whether I have not given his true and real *Anſwers*, and all the *Anſwers* he has given this Twelve Month paſt) or more, to my Objections againſt his *Experiment*. When I ſhew'd the plain *Detection* of it in the *Anſwer* to it, the Forg'd *Affidavits* and *Letters of Orders*, with the *Biſhop*'s Certificate that he never gave ſuch *Orders* &c. Had I any other *Anſwer* from the *Review*, than that he ſtill believ'd every *Tittle* in the *Experiment* to be *True*! That the *Papers* with the *Vouchers Names* were left at Mr. *Skey*'s for every one to ſee that pleas'd, for that he had their free Leave to tell their *Names*. And when I reply'd that if he had their leave to tell their *Names*, why did he go about the Buſh ſo? Did he think every body thro' the Nation that Reads his Paper muſt go to Mr. *Skey*'s to be Satisfy'd? And that it look'd ſuſpicious, he wou'd not Print them in his *Papers*, ſince he ſays he had their Leave. Yet all the *Anſwer* was, That their *Names* were at Mr. *Skey*'s! And when I at laſt told him I had ſent to Mr. *Skey*'s, and that he wou'd not tell one of their *Names*. I had nothing but the ſame *Anſwer* from him, That they were at Mr. *Skey*'s! Nor other *Anſwer* cou'd I get from him to this Day.

Country-m. Yes. He bids you go to *Law*. For that this is not a *Paper-War*.

Rehearſ. What! Not 'twixt him and me? Are we at *Law*? And I gave him very good Reaſon, I thought, why it was worth no other body's while to proſecute this Matter any further at *Law*. And all the Anſwer he ſtill gives, is, *Go to Law*. And he has Repeated this 20 times!

Country-m. You have not Wrong'd him indeed, *Maſter*. This is all the *Anſwer* he has given, or I believe ever will give. Tho' I fanſie he'll be Aſham'd to repeat theſe *Anſwers* any more. And if he once come to be *Aſham'd* of any thing, there is Hopes?

(2.) *Rehearſ.* That we may not quit the *Review* abruptly (for he's a Man of Conſideration, and I am about to take leave of him) I will give you a better *Experiment* of his than this *Experiment* we have been upon. It is an *Experiment* of *Argument*, and ſo will not Coſt us ſo much Pains as the other. He cannot ſend us to Mr. *Skey*'s. And it is the great *Cauſe* of *Liberty* which he has ſo long Maintain'd. And has now brought it to a moſt Convincing *Iſſue*. I'll give it you in his own Words, it is in his of the 20th. laſt, Vol. 3. N. 128. p. 511. where he ſays Notably,

" Mutual Defence is one of the leaſt " Conditions the Inhabitants can be Re- " quir'd to Contribute, to the Aſſiſtance of " their *Lords* the *Freeholders*, in Caſe of Need.

" And

" And on this Foot it can be no Oppreſſi-
" on, if the Freeholders were driven to
" ſuch an Exigence, that they Commanded
" all the Men in the Nation to Arms for
" the Defence of the whole, *except them-*
" *ſelves*, and did not ſuffer one of their Body
" to ſtir a Foot— He that had but 40 s.
" a year *Terra firma*, has a Right to ſtay
" at Home, and Repreſentatively Conſider'd,
" to Command him that has Ten Thou-
" ſand Ponnds a year in Tenements, Lea-
" ſes, Copy-holds, Fen-Rents, Intereſt on
" Bonds, *&c.* to take a Musket and Fight
" for him, or to remove out of the King-
" dom.

(3.) *Country-m.* I have 40 *Shillings* a year in *Terra firma*. And if I ſee a fine *Coach* and *Six* go by my Door (where I ſell a *Pot* of good *Ale*) with *Gentlemen* and *Lackeys*, a Power of them, on *Horſe-back*, and may be a *Furbulo'd-Lady* or two in the *Coach*, what ſignifies all that? May not I go out and ſtop the *Coach* and ſay, Here, you Sr. *Duke*, *Marquiſs*, *Earl*, *Judge*, *Lawyer*, *Uſurer*, or whatever you be, you may have your *Thouſands* in *Places*, *Penſions*, *Bonds*, and *Baggs*, but if you have not as much *Terra firma* as I have, Know I am your *Lord*, and can *Command* you to take a *Musket*, and Fight for me and I ſtay at Home my ſelf, by vertue of my *Prerogative*! Therefore I ſay, *Stop*, you and my *Lady* there, and all your Company, and Soop up my *Tub* of *Ale*, or Pay me for't. Elſe I'll ſend a *Warrant* to my *Deputy* my *Repreſentative*, to have you *Preſs'd* for *Flanders* or *Catalonia*, to keep the *Enemy* far off, leſt they Invade my *Terra Firma*; whilſt *Joan* and I *Soak* our *Noſes* in my *Hovel*, and ſend you our *Natural-Born-Servants* and *Subjects*, to ſee how you like the *Froſt* in *Germany*!

(4.) *Rehearſ.* But the *Review* ſays, That you may do this only *in Caſes of Need*, and *if the Freeholders were driven to ſuch an Exigence.*

Country-m. And who is *Judge* of ſuch an *Exigence*? It wou'd be a Sad Caſe indeed, if the *Subjects* were *Judges* over their *Soveraigns!* I wou'd not give a Farthing then for all the Power of our *Soveraign Lord* the *People!* What! Shall *Kings* and *Parliaments* who were made by the *People*, be *Judges* over the *People*! The *Review* knows better things than to Allow of that! In his *Vol.* 2. N. 46. the 19th of *June*, 1705. He threatned the then *Parliament*, to *Open the Magazine of Original Power* upon them, *Of which* (ſays he) *the late Revolution is a Pattern.* Making all that a *Mob* Buſineſs too! And in his of *June* 22, and 26. 1708. *Vol.* 5. N. 37, and 39. He calls *Weſtminſter-Hall* a *Tenement* of *Satan*'s. Gives up our *Army* as a *Donation* to the *Devil*. And in his of the 16. the ſame *Month*, N. 35. he ſuppoſes this ſame preſent *Parliament* to be a *Houſe* of *Devils*, and *Satan* their *Speaker*, and by all means to be *Reſiſted* and not *Obey'd* by the Good *People* of *England*. As you have at large ſet forth in your *Vol.* 3. N. 30. 31. Therefore he makes the *People*, that is, the *Freeholders*, to be the Ultimate *Judges* over their *Repreſentatives* in *Parliament* and all others whatſoever. *Kings* are Nothing to them, they can tread upon *Princes* like *Mortar*!

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Rehearſ. That was only on Account of the ill *Conſequences* it might have produc'd. And if theſe Abſolute *Kings* were ſuch *Monſters* as our *Liberty-Orators* have taken Pains to *Paint* them to the *People*, this might have Coſt the *Lives* of all the *Engliſh* in *Ruſſia*, and the Loſs of that *Trade* into the Bargain. Which yet we have not ſo free as ſome *Neighbours*.

And in my Opinion the *Obſervator* who Blames the Action, was more Guilty than the Brutal Hands that Aſſaulted the *Ambaſſador*.

Country-m. How, Maſter, wou'd you bring in the *Obſervator* there too!

(7.) *Rehearſ.* Yes, and the *Review* too. For theſe ſenſleſs Notions of *Liberty* which they (among others) have Blown into the Heads of the *People*, of their being the *Original* of *Government*, and *Superior* to *Kings* and *Parliaments*, make them not only *Inſolent* to their own *Governors*, to all *Quality* and *Diſtinction* of Men here at home, but likewiſe all over the World. Therefore you have not heard of ſuch Treatment of *Ambaſſadors* by any *People* as in *England*! Other *Nations* have not the *Thought*. They are Bred up with a *Reverence* for *Crown'd-Heads* and their *Character*; which our *Demagogues* call *Slaviſh* Principles, And unworthy a *Free-Born Engliſh Man*.

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Nay, I'll tell you more *Country-man.* Half an *Acre* of Ground near *London* wou'd enable the *Review* (purſuant to his own *Principles*) to tell the *Queen* her ſelf, That he was her *Lord* and *Maſter*, and to ſet a *Muſket* or a *Knapſack* upon her *Back*, or *Command* her *to remove out of the Kingdom.* For that ſhe has no *Vote* in the *Election* of *Parliament-men.* Neither do the *Whiggs* allow her any *Freehold*, only an *Uſufructuary* Poſſeſſion. For they ſay, that the *Crown* is only an *Office*, like that of a *Judge*, *Mayor*, &c. And *Forfeitable* at the *Pleaſure* of the *People*, as I have largely ſhew'd before. And this is the Reaſon given by the *Obſervator*, Vol. 2. N. 25. Why the *Regal Dignity can never be Hereditary.* In flat Oppoſition to the preſent *Entail* of the *Crown.* And the *Review* argues the ſame. See my *Vol.* 1. N. 3. and 25.

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" on, if the Freeholders were driven to
" such an Exigence, that they Commanded
" all the Men in the Nation to Arms for
" the Defence of the whole, except *them-*
" *selves*, and did not suffer one of their Body
" to stir a Foot— He that had but 40 s.
" a year *Terra firma*, has a Right to stay
" at Home, and Representatively Consider'd,
" to Command him that has Ten Thou-
" sand Pounds a year in Tenements, Lea-
" ses, Copy-holds, Fen-Rents, Interest on
" Bonds, &c. to take a Musket and Fight
" for him, or to remove out of the King-
" dom.

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Rehearf. That was only on Account of the ill *Consequences* it might have produc'd. And if their Abettors were such *Monsters* as our *Jacobite Tories* have taken Pains to *Paint* them to the *People*, this might have Cost the Lives of all the *English* in *Russia*, and the Loss of that *Trade* into the Bargain. Which yet we have not so free as some *Neighbours*.

And in my Opinion the *Observator* who Blames the Action, was more Guilty than the Brutal Hands that Assaulted the *Ambassador*.

Country-m. How, Master, wou'd you bring in the *Observator* there too!

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men excepted. And these he thinks fittest to be sent *Abroad*, as not fit to stay at *Home* among Honest Folks.

(4.) *Country-m.* A fair Account of our *Electors!* And is this the Happy *Constitution* he Admires? But he wou'd *Mend* our *Constitution*! And strikes at the very *Foundation*, the Right of the *People* to Chuse their own *Representatives*! But he wou'd Exclude all the *Pot-Walleners*, &c. And then I believe our *Electors* wou'd be Reduc'd to a more Rational Number. But may not a *Terra firma* Man be a *Pot-Wallener*, especially such a poor Rogue as has no more than 40 *Shillings* a year, and wou'd be glad to take a *Pot* of *Ale* from a *Tinker*?

Rehearf. Yes. But these being the *Original* of *Government* must be Excus'd.

(5.) *Country-m.* A fine *Original* of *Government* indeed! And what's the matter who's the *Original* of *Government*, if they are *Pot-Walleners*? Is not one *Pot-Wallener* as good as another? where's now the *Salus Populi*, the *Publick Good*, the *Liberty* and *Property*, and all the *Glorious* things these *Declamers* for the *Power* of the *People* wou'd make us believe wou'd follow from that Noble *Scheme* of *Government*! That the *last Resort* must be in such hands, as this same *Review* describes to be so scandalous as neither fit to *stay at Home*, nor *go Abroad* to the *War*, Unless we wou'd give up our *Army* as a *Donation* to the *Devil*, which the *Review* do's in those very words, as you have before Quoted him. But who do's he think has *Authority* to send these *Pot-Electors* Abroad, that the Country might be Rid of them?

Rehearf. He says the *Parliament*. He wou'd have an *Act of Parliament* for it.

(6.) *Country-m.* How! Can the *Elected* put *Muskets* upon their *Electors*, and *Force* them out of the *Kingdom* into the Mouth of a *Cannon*? might not some of them be of the Opinion of Mr. *Review*, to Raise the *Magazine* of *Original Power* upon the *Parliament* their *Representatives*? who Derive all their *Authority* from these their *Principals*, and *Constituents* as our *Liberty Men* Speak! They make the *Parliament* to be *Judge* over the *People*, and the *People* back again to be *Judge* over the *Parliament*! This is such *Stuff* of *Contradiction* as cannot Enter into any one of *Common Sense*.

(7.) *Rehearf.* The true meaning is, That every one of the *People*, (the *Meanest* of them, whether he is worth a *Penny* either in *Land* or *Money*, in *Learning* or *Sense*) is *Judge* over both *People* and *Parliament*, Now to *Holloo* the *People* upon the *Parliament*, and then to Stir up the *Parliament* against the *People*, even their *Electors*, to make *Slaves* of them, and *Force* them out of their Native *Country*, from their *Wives* and *Children*, without any Provision made for them, to carry *Muskets* in *Foraign* Lands, and Hang them as *Deserters*, if they offer to Return.

Country-m. And this he calls *Liberty* and *Property*! Pray, what then do's he call *Tyranny* and *Slavery*?

(8.) *Rehearf.* O, that is when it is done without your own *Consent*.

Country-m. Men need not be *Pres's'd*, if they did *Consent*. We have had Examples of some of them, who have cut off their own *Fingers* or *Toes*, and others who have *Kill'd* themselves, rather than be *Forc'd* out of their *Country*, and Undergo all the *Servitude* of *War*. And did these *Consent*?

Rehearf. Yes, by their *Representatives* in *Parliament*!

Country-m. What! If they never had a *Vote* in Chusing *Parliment-Men*! Which is the Case of far the Greatest part of the *Nation*. Can a Man *Represent* me without my own *Consent*?

(9.) *Rehearf.* Your *Consent* is *Imply'd*, because you said nothing against it!

Country-m. If I shou'd they wou'd *Hang* me. If I shou'd Declare against both *Queen* and *Parliament*, because I had no hand in *Chusing* either of them! If this sort of *Consent* be *Liberty* and *Property*, and the *Rights* of *Free-born English-Men*, if this is the *Choice* of the *People*, then the *Grand Segnior* is *Elective*, and his *Mutes* are the *Freest* Subjects in the World, for they do not *Speak* at all. And if they did, he wou'd only *Strangle* them, as you say they wou'd serve me, if I spoke my mind here. So that by this, the *Bow-string* and the *Halter* is all the Difference betwixt the *Liberties* of *Turks* and of *English* Men.

(10.) *Rehearf.* No. For we can *Rebell* by *Principle*! Which the *Turks* Cannot. And this is all the Advantage I know that flows from the *Power* of the *People*, a *Liberty* to *Destroy* one another! And setting up every Man a *Judge* above the *Government*.

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London Printed and Sold by the Booksellers of *London* and *Westminster*. 1708.

Vol. 4. Numb. 44.

THE REHEARSAL.

1. What a *Fool* the *Observator* has made of *Liberty*.
2. How the *Review* mends the Matter, to prove *Pressing* to be no *Invasion* of *Liberty*.
3. He makes some to be *Slaves*, and some *Free* Men, for the same thing.
4. The Case of *Ship-Money*. And Partiality of *Rushworth*.
5. The *Remedy* for *Ship-Money* worse than the *Disease*.
6. The *Illegal* Proceedings against the *King* upon it.
7. What the *Whiggs* get by bringing in these Stories.
8. Of all *Corporation-Right* being Granted by the *Freeholders*.

SATURDAY, *March* 12. 1708.

(1.) *Country-man.* THE silly *People* have been long Dinn'd with *Liberty* and *Property*, and are at last put off with a Mouthful of *Moon-shine* by the *Orators* for the Power of the *People*. They have been hard put to it how to reconcile this *Liberty* with *Pressing* Men to the *War*, putting them in *Prison* to secure them, and Forcing them out of the Kingdom to face *Cannon*, much against their *Stomachs!*

Rehearsal. I remember *Tutchin Observator* found out a Notable Argument upon this Head. He said that *Imprisonment* did not take away *Liberty*. Why? Because a Man in *Prison* has *Liberty* to Walk about his Room.

Country-m. And if he were Chain'd to a *Post*, he had *Liberty* to go the Length of his *Chain*—— What a *Fool* have they made of *Liberty!*

(2.) *Rehearf.* But the *Review* of the 20 *January* last, Vol. 5. N. 128. p. 511. has at last found out the the true Notion of *Liberty*. He says, *Invasion of Liberty seems to be prescrib'd, not to the Degree of Necessity, but to the Right of Judging*—— That is, who is *Judge* when ther is such a *Necessity* as to make it Requisite to Restrain the *Liberty* of the *People*, so as to Levy *Money* off them, and Oblige them to bear *Arms* for the Defence of the Nation. For thus he go's on and Explains it,

" If the *Prince* or the *General*, or even " the *Magistrates* make themselves Judges " of this Necessity, it is *Illegal* and *Oppres-* " *sive*. This was the Case of *Ship-Money*, " condemn'd by Parliament, and by all the " great Lawyers of the Nation; the Pre- " tence was, *in Case of Necessary Defence.* " Now the Objection was not whether " there was a Necessity or no, but whether " the *King* was Judge of that Necessity, and " had Authority to determine it, and to le- " vy the money without the Consent of the " People?

And in this Instance he thinks himself secure. And proceeds to his Conclusion in the following Words,

" Here all these Disputes are taken away. " The *People* are the Judges of their own " Necessity, and Determin in Parliament, " that such and such of their own Body shall " upon such and such Encouragements be " oblig'd to take Arms to Defend the rest; " and as nothing can be more Equal than " the Appointment; So in our Constitution " there can be nothing Plainer, than that " this is perfectly Clear of any Invasion of " *Liberty*.

(3.) *Country-m.* It is my Turn to Answer him Now, for there is little difficulty in this Case. His Argument is, That it is no *Invasion* of *Liberty* which is done according to the *Constitution*. Now in Absolute *Monarchys* he will not deny but the *Prince* is *Judge* of the *Necessity*, and therefore that there is no *Invasion* of *Liberty* whatever he Commands. And where there is no *Invasion* of *Liberty*, there is perfect *Freedom*. Why then do we call other Subjects *Slaves*, and our selves the only *Free-men!* If you see an *English* man that is *Press'd* go like a *Hang-Dog*, and making *Faces*, you Cry, there goes a *Free* man! But if a *French* man *Sing* and *Dance* under his *Arms*, you say, that Fellow is a perfect *Slave!* And his *Liberty* is *invaded*! O, what it is to be a Free-Born-*English* Man!

Rehearf. You have him Right, *Country-man*, And thus End all there Dull and senseless

Declamations

men excepted. And these he thinks fittest to be sent *Abroad*, as not fit to stay at *Home* among Honest Folks.

(4.) *Country-m.* A fair Account of our *Electors!* And is this the Happy *Constitution* he Admires? But he wou'd *Mend* our *Constitution*! And strikes at the very *Foundation*, the Right of the *People* to Chuse their own *Representatives*! But he wou'd Exclude all the *Pot-Walleners*, &c. And then I believe our *Electors* wou'd be Reduc'd to a more Rational Number. But may not a *Terra firma* Man be a *Pot-Wallener*, especially such a poor Rogue as has no more than 40 *Shillings* a year, and wou'd be glad to take a *Pot* of *Ale* from a *Tinker*?

Rehearf. Yes. But these being the *Original* of *Government* must be Excus'd.

(5.) *Country-m.* A fine *Original* of *Government* indeed! And what's the matter who's the *Original* of *Government*, if they are *Pot-Walleners*? Is not one *Pot-Wallener* as good as another? where's now the *Salus Populi*, the *Publick Good*, the *Liberty* and *Property*, and all the *Glorious* things these *Declamers* for the *Power* of the *People* wou'd make us believe wou'd follow from that Noble *Scheme* of *Government*! That the *last Resort* must be in such hands, as this same *Review* describes to be so scandalous as neither fit to *stay at Home*, nor *go Abroad* to the *War*, Unless we wou'd give up our *Army* as a *Donation* to the *Devil*, which the *Review* do's in those very words, as you have before Quoted him. But who do's he think has *Authority* to send these *Pot-Electors* Abroad, that the Country might be Rid of them?

Rehearf. He says the *Parliament*. He wou'd have an *Act of Parliament* for it.

(6.) *Country-m.* How! Can the *Elected* put *Muchets* upon their *Electors*, and *Force* them out of the *Kingdom* into the Mouth of a *Cannon*? might not some of them be of the Opinion of Mr. *Review*, to Raise the *Magazine* of *Original Power* upon the *Parliament* their *Representatives*? who Derive all their *Authority* from these their *Principals*, and *Constituents* as our *Liberty Men* Speak! They make the *Parliament* to be *Judge* over the *People*, and the *People* back again to be *Judge* over the *Parliament*! This is such *Stuff* of *Contradiction* as cannot Enter into any one of *Common Sense*.

(7.) *Rehearf.* The true meaning is, That every one of the *People*, (the *Meanest* of them, whether he is worth a *Penny* either in *Land* or *Money*, in *Learning* or *Sense*) is *Judge* over both *People* and *Parliament*, Now to *Holloo* the *People* upon the *Parliament*, and then to Stir up the *Parliament* against the *People*, even their *Electors*, to make *Slaves* of them, and *Force* them out of their Native *Country*, from their *Wives* and *Children*, without any Provision made for them, to carry *Muskets* in *Foraign* Lands, and Hang them as *Deserters*, if they offer to Return.

Country-m. And this he calls *Liberty* and *Property*! Pray, what then do's he call *Tyranny* and *Slavery*?

(8.) *Rehearf.* O, that is when it is done without your own *Consent*.

Country-m. Men need not be *Press'd*, if they did *Consent*. We have had Examples of some of them, who have cut off their own *Fingers* or *Toes*, and others who have *Kill'd* themselves, rather than be *Forc'd* out of their *Country*, and Undergo all the *Servitude* of *War*. And did these *Consent*?

Rehearf. Yes, by their *Representatives* in *Parliament*!

Country-m. What! If they never had a *Vote* in Chusing *Parliment-Men*! Which is the Case of far the Greatest part of the *Nation*. Can a Man *Represent* me without my own *Consent*?

(9.) *Rehearf.* Your *Consent* is *Imply'd*, because you said nothing against it!

Country-m. If I shou'd they wou'd *Hang* me. If I shou'd Declare against both *Queen* and *Parliament*, because I had no hand in *Chusing* either of them! If this sort of *Consent* be *Liberty* and *Property*, and the *Rights* of *Free-born English-Men*, if this is the *Choice* of the *People*, then the *Grand Seignor* is *Elective*, and his *Turks* are the *Freest* Subjects in the World, for they do not *Speak* at all. And if they did, he wou'd only *Strangle* them, as you say they wou'd serve me, if I spoke my mind here. So that by this, the *Bow-string* and the *Halter* is all the Difference betwixt the *Liberties* of *Turks* and of *English* Men.

(10.) *Rehearf.* No. For we can *Rebell* by *Principle*! Which the *Turks* Cannot. And this is all the Advantage I know that flows from the *Power* of the *People*, a *Liberty* to *Destroy* one another! And setting up every Man a *Judge* above the *Government*.

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Vol. 4. Numb. 44.

THE REHEARSAL.

1. What a *Fool* the *Obſervator* has made of *Liberty*.
2. How the *Review* mends the Matter, to prove *Preſſing* to be no *Invaſion* of *Liberty*.
3. He makes ſome to be *Slaves*, and ſome *Free* Men, for the ſame thing.
4. The Caſe of *Ship-Money*. And Partiality of *Ruſhworth*.
5. The *Remedy* for *Ship-Money* worſe than the *Diſeaſe*.
6. The *Illegal* Proceedings againſt the *King* upon it.
7. What the *Whiggs* get by bringing in theſe Stories.
8. Of all *Corporation-Right* being Granted by the *Freeholders*.

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Rehearſal. I remember *Tutchin Obſervator* found out a Notable Argument upon this Head. He ſaid that *Impriſonment* did not take away *Liberty*. Why? Becauſe a Man in *Priſon* has *Liberty* to Walk about his Room.

Country-m. And if he were Chain'd to a *Poſt*, he had *Liberty* to go the Length of his *Chain*—— What a *Fool* have they made of *Liberty*!

(2.) *Rehearſ.* But the *Review* of the 20 *January* laſt, Vol. 5. N. 128. p: 511. has at laſt found out the the true Notion of *Liberty*. He ſays, *Invaſion of Liberty ſeems to be preſcrib'd, not to the Degree of Neceſſity, but to the Right of Judging*—— That is, who is *Judge* when ther is ſuch a *Neceſſity* as to make it Requiſit to Reſtrain the *Liberty* of the *People*, ſo as to Levy *Money* off them, and Oblige them to bear *Arms* for the Defence of the Nation. For thus he go's on and Explains it,

" If the *Prince* or the *General*, or even " the *Magiſtrates* make themſelves Judges " of this Neceſſity, it is *Illegal* and *Oppreſ-* " *ſive*. This was the Caſe of *Ship-Money*, " condemn'd by Parliament, and by all the " great Lawyers of the Nation; the Pre- " tence was, *in Caſe of Neceſſary Defence.* " Now the Objection was not whether " there was a Neceſſity or no, but whether " the *King* was Judge of that Neceſſity, and " had Authority to determine it, and to le- " vy the money without the Conſent of the " People?

And in this Inſtance he thinks himſelf ſecure. And proceeds to his Concluſion in the following Words,

" Here all theſe Diſputes are taken away. " The *People* are the Judges of their own " Neceſſity, and Determin in Parliament, " that ſuch and ſuch of their own Body ſhall " upon ſuch and ſuch Encouragements be " oblig'd to take Arms to Defend the reſt; " and as nothing can be more Equal than " the Appointment; So in our Conſtitution " there can be nothing Plainer, than that " this is perfectly Clear of any Invaſion of " *Liberty*.

(3.) *Country-m.* It is my Turn to Anſwer him Now, for there is little difficulty in this Caſe. His Argument is, That it is no *Invaſion* of *Liberty* which is done according to the *Conſtitution*. Now in Abſolute *Monarchys* he will not deny but the *Prince* is *Judge* of the *Neceſſity*, and therefore that there is no *Invaſion* of *Liberty* whatever he Commands. And where there is no *Invaſion* of *Liberty*, there is perfect *Freedom*. Why then do we call other Subjects *Slaves*, and our ſelves the only *Free-men!* If you ſee an *Engliſh* man that is *Preſs'd* go like a *Hang-Dog*, and making *Faces*, you Cry, there goes a *Free* man! But if a *French* man *Sing* and *Dance* under his *Arms*, you ſay, that Fellow is a perfect *Slave!* And his *Liberty* is *invaded*! O, what it is to be a Free-Born-*Engliſh* Man!

Rehaerſ. You have him Right, *Country-man*, And thus End all there Dull and ſenſleſs

Declamations

Declamations about *Liberty!* They neither know what it is, or where to find it.

(4.) But I muſt ſay a word as to his Inſtance of *Ship-Money*. Ther is a *Gall* of *Bitterneſs* in all theſe *Whiggs* againſt the Memory of that Glorious *Martyr* K. *Char.* I. They are not Satisfy'd with his *Blood*! They cannot let him Reſt in his *Grave* after they have *Murder'd* him! Let the *Review* then know, That all the *Judges* in *England* gave it under their hands, that the *King* was the only *Judge* of the *Neceſſity*. And therefore that the Levying of *Ship-Money* was *Legal*. I had in *Manuſcript* all the *Arguments* as well of the *Judges* in the *Exchequer Chamber*, as of the *Council* at the Bar, on both ſides, upon the Caſe of *Ship-Money*. Two of the Judges, *Hutton* and *Crook* (as I remember their Names) did afterwards Retract their Opinions, and Run in with the Stream of the Times. The Arguments of theſe *Two* againſt *Ship-Money* are Inſerted at large in *Rushworth's Collections:* But not a Word of all the others that were for it. Therefore I call him a *Falſe Hiſtorian*, for *Concealing* the *Truth* is giving *Falſe Evidence*. And an Impartial *Hiſtorian* ſhou'd ſet down the *Fact* on both ſides, and let the *Reader* Judge. Thus too he dealt in the Diſpute betwixt *Abbot* and *Laud*, he gives us the Defence which *Abbot* made, but not that of *Laud*. He plainly wrote on one ſide, he was *Secretary* to *Fairfax*, and Engag'd in the *Cauſe*.

(5.) But to Return to the Caſe of *Ship-Money*. From whom ſhou'd the *King* know the *Law* but from the *Judges*? And the *Parliament* that over-Rul'd the *Judges* herein, were then Engag'd in a *Rebellion* againſt the *King*, and took this for a Handle. And how did they Rectify it? They Levy'd more per *Month* upon the City of *London*, than the *Ship-Money* came to in a year over the whole *Nation*. And this, without any *Form* or Colour of *Law*. The *Commons* without *King* or *Lords*, Empowr'd *Four* of their own Number to value the *Eſtates* of all but their own at what they thought fit, and to Levy within the 20th. Part of it, to Diſtrain by the *Train-Bands*, and for want of Sufficient *Diſtreſs*, to *Compound* or *Diſcharge* all *Debts* due to the Party; and if they Suſpected he Conceal'd any *Debts* due to him, to *Impriſon* him during Pleaſure, and to *Baniſh* his *Wife* and *Children* ſo many Miles from *London*. My Lord *Clarendon* in his *Hiſtory* gives an Account of this at Large.

(6.) But now, to come to the utmoſt. Let us ſuppoſe that *Ship-Money* was *Illegal*. What do's the *Law* direct in ſuch a Caſe? The *Law* ſays *the King can do no Wrong*. But his *Miniſters* only are Anſwerable. And, as *Bracton* ſays, the *King* ſhall be Humbly Supplicated to Redreſs any *Wrong* that is done. If he do's, ther's an End, and the *People* ought to be Thankful. But even tho' he ſhou'd not, yet the *Law* allows of no Remedy by *Coercion* or taking *Arms* againſt him. But as *Bracton* ſays, *Sufficit ei pro pœna quod Deum expectet Ultorem, nam Superiorem non habet in Terris.* That it muſt be Refer'd to *God*, for that the *King* has no *Superior* upon Earth. Now ſee how it was in the Caſe of *Ship-Money*. The *King* did Redreſs it and gave it up, upon the Repreſentation of the *Parliament*, and Offer'd all Security that the like ſhou'd be done no more. But this Quieted not the *Rebellion*. They Clamour'd upon it, after it was Redreſs'd, (as you ſee they do to this Day) and wou'd take no *Security* but to pull the *Crown* from his *Head*, and to *Secure* that Act, to take his *Head* from his *Shoulders*!

(7.) *Country-m.* How oft have you been Reprov'd by the *Obſervator* and *Review* for Mentioning any thing of the Times of *Forty One*. They told you of the *Act of Oblivion* after the *Reſtoration*, and that all theſe things ought to be *Bury'd*. Yet they never miſs an Opportunity to ſtrike at the *Church* and the *King* in thoſe *Times!* And if you Reply to them, they call you an *Incendiary!* But as often as they call theſe thing to mind, they do it to their Coſt.

(8.) *Rehearſ.* But what Anſwer will you give to what is ſaid in the ſame *Review*, and the ſame *Page* above Quoted? *That all Corporation Right is the Grant of the Freeholders, and Conſequently all others*— that is, as he words it, *whether Supream or Subordinate*. Whether the Right of the *Crown*, of *Parliament*, &c.

Country-m. Wou'd he do us the Favour, to ſhew us one of theſe *Grants* from the *Freeholders?* All *Charters* of *Corporations* that we know of are from the *Crown*. And the *Crown* brings *Quo Warrantoes* againſt them, by *Law*, if they Exceed the *Powers* Granted them in their *Charters*. And it is the *Crown* which Grants Power to *Freeholders* of ſuch a *Value* to *Vote*, and Excludes others. Let him ſhew where the *Freeholders* made this *Regulation* among themſelves. Has he a *Freehold* to Impoſe upon the *People* at this Rate?

ADVERTISEMENTS.

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Vol. 4. Numb. 45.

THE REHEARSAL.

1. The Right of the *People* given up, and ſome of the *Free-holders* only made the *Original* of *Government*.
2. I talk with the *Review* for the Benefit of others.
3. His *Scheme* from the *Nature* of the *Thing*.
4. By *Thing* he means *Nothing*.
5. The *King* is the Supream *Land-Lord* and all *Freeholders* &c. Derive their *Right* from Him.
6. *Kings* were before *Freeholders*.
7. The *Right* and *Limitation* of *Freeholders* in *Voting* for *Members* of *Parliament* is only from the *Crown*.
8. The *People* are *Excluded*, and made Abſolute *Slaves* by this new *Scheme* of *Government*.
9. Whether is better *Abſolute Kings*, or *Abſolute Freeholders*.
10. More *Liberty* and *Property* now in *Ruſſia* than in *Poland*.

WEDNESDAY, *March* 16. 1708.

(1.) *Country-man.* YOU have Peel'd theſe *Whigg-Principles* like an *Onion*. Firſt you Strip off one *Coat*, and then another, and another, till they have nothing left. They began with you upon the *Independant State* of *Nature*, and the *People* being the *Original* of *Government*. This was the Old *Whigg* Foundation, and carry'd on the *Rebellion* of *Forty One*. And has been lately ſet up by Mr. *Lock* in his *two Treatiſes of Government*. But you have taken him to Pieces, and render'd that *Scheme* ſo Shamefully *Ridiculous*, that even the *Review* has given it up. You have overthrown their pretended *Facts*, and Eſtabliſh'd your own upon ſuch Evident Proof from Holy *Scripture*, that you have forc'd them to *Blaſpheme*, and Diſown the Authority of *Scripture*, calling them *Dry Hebrew Roots* and *Wither'd Branches*, And appealing from them to the *Green Boughs* of *Nature!* But now the *Review* has ſet up another *Original* of *Government*, not all the *People* (for that he Confeſſes will not hold) but only the *Freeholders*. And he Argues not from the *Nature* of *Government* or of the *People*, but from what he calls *the Nature of the Thing*. Which I want to underſtand. For I know not what *Thing* he means.

(2.) *Rehearſal.* I wou'd not have ſpent ſo much time with the *Review*, for his own Sake; but to ſave the unthinking *People* from being Deluded by falſe *Repreſentations* of *Government*, to ſeduce them into *Rebellion*, and their own *Deſtruction*. Therefore I will not be Weary to Chaſe theſe *Pretences*, till I have made an End of them. And becauſe he ſometimes Complains of Quoting him ſhort, and miſtaking his Meaning; tell me what he ſays at full Length, and I will give you an Anſwer.

(3.) *Country-m.* It is in his of the 20 *January* laſt, *Vol.* 5. N. 128. p. 511. Col. 2. Theſe are his Words,

" The *Original* Right of *Government* is veſted by the Nature of the Thing, in the " *Owners* of the *Land*, whom we call *Free-holders*. All other *Right*, all *Tenure* of *Land*, " all *Grants*, *Charters*, and *Privileges*, whether " *Supream* or *Subordinate*, are *Subſtituted* by, " and conſequently *Subjected* to this *Right*. " All *Corporation-Right* is the *Grant* of the " *Freeholders*, and conſequently all others.— " The *Abſolute Dominion* then over all the " other Inhabitants reſts in the *Freeholders*, " and what they Ordain as a *Law*, the other, " like *Tenants* at *Will*, ought to ſubmit to, " or Remove from the Place; for the " other have the whole Right to the " *Nation*, and theſe cannot ſet their Foot, " but on the Property of the former, He " that will live in my Houſe, ſhall live " there on my Terms, or not live there " at all. And 'tis no *Oppreſſion* in me to " turn him out, if he either will not agree " to my Conditions, or perform them when " Agreed to. Mutual Defence is one of " the leaſt Conditions the Inhabitants can be " Requir'd to Contribute to the Aſſiſtance " of their *Lords* the *Freeholders*, in Caſes of " Need, and on this Foot it can be no *Oppreſſion*, if the *Freeholders* were driven to ſuch " an

" an Exigence, that they Commanded all the " Men in the Nation to Arms for the De- " fence of the whole, *except themſelves*, and " did not ſuffer one of their own Body to " ſtir a Foot—

(4) *Rehearſ.* I have ſhew'd the *Nonſenſe* of this already. But how he Infers this from what he calls the *Nature of the Thing*, or what *Thing* he means, I cannot tell. Whether the *Nature* of *Government*, of the *People*, or of the *Ground*, the *Trees*, *Rivers*, &c. And if he will ſhew how this *Abſolute Dominion* of the *Freeholders* follows from the *Nature* of any of theſe *Things*, he will oblige the World!

(5.) *Country-m.* But pray, *Maſter*, whence do's a *Freeholder* derive his Right to the *Land* that he poſſeſſes?

Rehearſ. He holds of the Lord of the *Mannor*, who holds of ſome other *Lord Paramount*, and ſo on till you come to the *King*.

Country-m. Then the *King* is the ſupream *Land-Lord*.

Rehearſ. Yes, *Country-man*. All the *Lands* in *England* did belong to the *Crown*. And none has *Title* to any *Land* but what is Deriv'd from the *Crown*. And we muſt pay the *King* a *Fine* to have his leave to Break the *Intail* of our own *Eſtates*, tho' we made them our ſelves,

Country-m. Then why do's the *Review* Banter us with his pretended *Original Right* of the *Freeholders?* Their *Right* is all *Derivative*, and from the *Crown* too. And yet he wou'd make their *Right* the *Original* of the *Crown*! But I ſuppoſe he will ſay ther were *Freeholders* before ther were *Kings*.

(6.) *Rehearſ.* Let him ſhew that. He muſt find it among the *Pre-Adamites*. For the *Dominion* of *Adam* was before the *Property* of *Cain*.

(7.) *Country-m.* But how came all the *Freeholders* to be Excluded from *Voting* for *Repreſentatives*, except thoſe of ſuch a *Value*?

Rehearſ. This too was from the *Crown*. The *King* granted this *Privilege* to ſuch only as He thought fit. And none others have, or ever had, any ſuch *Priviledge*.

Country-m. If they had, it is not Likely they wou'd have Parted with it, and have *Excluded* themſelves!

(8.) But what becomes of all the Reſt of the *People* beſides the *Freeholders*? They are much the *Major* Number. And tho' they have not *Lands* to loſe, yet they have what's as good, that is *Money*, *Stocks*, &c. And have they no *Property* in theſe, but at the *Will* and *Pleaſure* of the *Freeholders*? Have they no *Lives*, and *Liberties* to loſe? Is none a Free-Born *Engliſh* Man, but a *Freeholder*? And have the *Freeholders* of ſuch a *Value* an *Abſolute Dominion* over the *Lives*, *Liberties*, and *Properties* of the Reſt of the *Freeholders*, and of all the *People*? Where then is all the *Noiſe* we have heard of the *Liberties* of *Engliſh* Men? That they cannot be *Tax'd* but by their own *Conſent*, nor any *Law* made without it! And yet the leſſer *Freeholders*, and all the Reſt of the *People* have no *Vote* in the *Election* of *Parliament-Men*. Nor did they ever Intruſt the other *Freeholders* to *Vote* for them. Yet are they Under the *Abſolute Dominion* of theſe *Freeholders*! Do we Talk then any more againſt *Abſolute* Government?

(9.) We are only againſt Abſolute *Kings*. But not againſt Abſolute *Freeholders*.

Country-m. And which is the *Beſt*, or the *Worſt?* That a *Freeholder*, whom I can have to *Clean* my *Shoes*, ſhou'd have an *Abſolute Dominion* over me, or a *Prince* nobly *Born*, and who is us'd to *Govern!* If I muſt be a *Slave*, I wou'd *Serve* a *Better* Man than my Self.

(10.) *Rehearſ.* Every Man has a *Vote* in *Poland*. And it is a noble fertile *Country*. There is perfect *Liberty* and *Property*! Now, *Country-man*, whether wou'd you rather at this day live in *Poland* or in *Ruſſia* a Cold Barren *Country*, and the *King* is *Abſolute*?

Country-m. But every one is *Abſolute* in *Poland*. The *Wiskys* and the *Ginkskys* &c. And they're cutting one anothers Throats! No. No. *Ruſſia* for my Money! I'd venture the *Czar* rather than my *Abſolute Neighbours*! I like not a *Tyrant* at my Doors. Since *Abſolute* muſt be, the fewer the better. Better *one* than 10000. And one that will keep down all the Reſt. Who will let none Wrong me but himſelf. And we muſt venture ſomething under all *Governments* and *Adminiſtrations*.

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London Printed and Sold by the Bookſellers of *London* and *Weſtminſter*. 1708.

Vol. 4. Numb. 46.

THE REHEARSAL.

1. All Hold of the *Crown.*
2. The *Crown* from *God* alone.
3. No *Tenure* is *Absolute* but the *Crown.*
4. No *Treason* against *Parliament* or *People*, but only against the *Crown.*
5. No *Right* can be *Supreme* but what is *Un-Alienable* and *Un-Forfeitable.*
6. That one Word *Forfeitable*, determins the *Original* of *Government*, and explains our *Laws.*
7. The Men of the *Rights* make *God*'s Power *Forfeitable* to the *People.*
8. The *Review* calls *Divine Right*, *Divine Tyranny.*
9. There can be no other *Right* but *Divine Right.*
10. And this is the Greatest *Security* can be given to *Men.*

SATURDAY, *March* 19. 1708.

(1.) *Country-man.* THE Attempt of the *Review* to place the *Absolute Dominion* in the *Freeholders*, has Turn'd upon him far otherwise than he Expected. For it has led us to the *King* the *Supreme* and *Universal Land-Lord* of the *Nation.* And if Right to *Dominion* follows Right to the *Land*, then it is Plain that all *Dominion* is in the *Crown* and Deriv'd from it, because no Man holds *Lands* in *England* but from the *Crown*, or from those to whom the *Crown* has given those *Lands.* And all still in Dependance upon it, as in the Case of *Forfeitures*, of *Escheats*, Levying a *Fine* &c. That as *Rivers* come from the *Ocean*, and Run into it again; So all *Authority* in the *Subject*, or Right to his *Possessions*, flows from the *Crown*, and Returns into it again, as to its *Source* and *Original.*

But whence has the *King* his Right to all the *Land* in the *Nation?*

(2.) *Rehearf.* From the first *Grant* made to *Adam* of all the *Earth*, before there was any other *Man* in it but Himself. So that the Right of his *Children* to their *Proportions* must be *Deriv'd* from *Him.* He had the Original *Property* in the *Lands*, and *Dominion* over their *Persons* as soon as they were *Born.* And he was the *Supreme Lord* of all the *Men* and all the *Lands* in the *World.* And *Kings* in their several *Countries* Succeed to the same *Right.* As I have shew'd at large in my *first Vol.* beginning at *Num.* 55. and so on, where I have Explain'd the *Original* and *Deduction* of *Government* from *Adam*, as a *Foundation* to all I had to say afterwards.

(3.) *Country-m.* But however it was then, or many Years after, yet now at this Day in *England*, has not every *Freeholder* an *Absolute Right* to his *Land?*

Rehearf. No. For that is not *Absolute* which is *Limited.* And whatever is *Forfeitable* is *Limited* And there is not a *Subject* in *England* but may *Forfeit* both his *Life* and *Estate.*

Country-m. That is, to the *Laws*, to the *People*, or to the *Freeholders*, according to Mr. *Review*, at least to their *Representatives* in *Parliament.*

(4.) *Rehearf.* No. To none of these. Ther is no *Treason* but against the *Crown.* And the *Forfeitures* for *Treason* are all to the *Crown.* I cannot Commit *Treason* againstthe *Parliament*, or the *People*, or the *Freeholders.* Nor can I *Forfeit* my *Land* to any of these. And the Reason is, because I Hold not my *Land* of any of these. No Man can *Forfeit* his *Land* but to him from whom he holds it. A *Tenant* may *Forfeit* to his *Land-Lord*, That *Land-Lord* to an higher *Land-Lord* from whom he holds; and the highest *Land-Lord* to the *King*, who is the Supreme *Land-Lord* of all. For he holds in his own *Right*, next immediately unto *God*, from whom he *Derives:* And therefore his *Right* is *Un-Alienable* and *Un-forfeitable* to any but to *God* alone.

(5.) *Country-m.* Then I will keep this as a Sure *Rule*, That nothing can be the *Supreme Right* but what is *Un-Alienable* and *Un-Forfeitable.* Therefore when the *Review* tells me of the *Original* and *Supreme Right* of the *Freeholders*, I will ask him if a *Freeholder* can *Forfeit* his *Right?* And if so (which he cannot Deny) then it is plain that his *Right* is neither *Original* nor *Supreme.* And I will ask him again, to whom the *Freeholder* does *Forfeit?* If to an *Higher Land-Lord*, then to whom that *Higher Land-Lord* can *Forfeit?* And so this brings us Step by Step to the *Highest Land-Lord*, who can *Forfeit* to None other but to *God.*

This is a *Plain*, *Clear*, and *Easie* way to find out the *Original* of *Government* and of all *Human* Right. It is going up *Stairs*, upon the *Ladder* of *Fact.* Here can be no *Mistake* or *Quirks* or *Quillets* to Confound a Man's Understanding.

(6.) And as you use to do, you have given it me in one *Word*, I have but the

Word

Word *Forfeitable* to Remember and it brings all your *Argument* into my Mind. Is such a Right *Forfeitable*? And to *Whom* is it *Forfeitable*? This *Clew* will Lead me out of all the *Mazes*, and through all the *Mists* that the *Whiggs* raise about the *Original* of *Government*, and of *Right* among *Mankind*.

And it opens the *Laws* likewise to me. There I see the *Nature* and *Chain* of *Forfeitures*, still to a *Superior*, and Ultimatly and Last of all to the *King*. And there it stops. The *King* can *Forfeit* to None. Our *Laws* know no such thing as the *King's FORFEITING* his *Crown*. Therefore as you have often observ'd, the *Convention* went upon *Abdication*, but wou'd not Touch upon *Forfeiture*.

And this leads us directly to *Divine Right*, all *Right* is *Forfeitable* to the *Authority* that Gave it. Thus all *Civil Authority* flowing from the *Crown*, is *Forfeitable* to the *King*. And the *King's* to *God* who Gave it. And the *Authority* of *God* alone Remains *Un-Alienable* and *Un-Forfeitable* to any whatsoever.

(7.) *Rehearſ.* One wou'd think so. Yet the Men of the *Rights* deny it, and say, That as *God* Derives His *Authority* over us from the *People*, so that his *Authority* is *Forfeitable* to them. The *Second Defence* of the *Book* of the *Rights* says plainly, that as the *People* did *Vote GOD* to be their *King*, so they *Un-Voted* Him again, and after that he was no more their *King*.

Country-m. Is this *Possible?* Such Hideous *Blasphemy* calls for *Fire* and *Brimstone*! It *Frights* me!

(8.) *Rehearſ.* I Undertake to make good this Charge, even *Literally*. Which I will shew you when I come to take that *Book* to task again, which I intend very soon. But for the present, I will lead you through the like *Track* that Runs among the *Herd*. The *Review* has been upon it long ago. In his *Vol.* 2. N. 82. *Sep.* 11. 1705. He is not afraid to argue expresly against *Divine Right*, and calls it *Divine Tyranny*, p. 327.

Country-m. He must only mean the false *Pretence* to it.

Rehearſ. He says that all the *Pretences* that are to it in the World are *false* Pretences.

Country-m. That indeed is Destroying all *Divine Right* out of the World.

(9.) *Rehearſ.* And if ther is no *Divine Right* ther is no *Human Right*, as I have shew'd you. For that all *Right* is *Derivative* but *God's*. We must Hold of some or other, till we come to the first *Giver*, which is *God*. And how *Right* is *Deriv'd* from one to another, is known by what I have said of *Forfeitures*. For none can *Forfeit* but to Him from whom he Holds.

Country-m. Has none then any *Divine Right* but the *King*, who Holds immediatly from *God*?

(10.) *Rehearſ.* Yes, *Country-man*. All *Right* is *Divine Right*, and ther can be none other. Because *God* is the only *Fountain* of all *Right* and *Authority*. But He has made some *Subordinate* to others. Yet so, that if the *Superior* shall *Unjustly* take away the *Right* of the *Inferior*, he is Answerable to *God* the *Supreme Judge*. Which is the Highest *Security* can be given to *Men* upon *Earth*. For to let the *Inferiour* seek Remedy at his own hands, wou'd Destroy all *Government* from off the face of the Earth, and bring in an *Universal* and *Un-Remediable Anarchy* and Endless *Confusion*. It wou'd Dissolve the *Frame* of the *World*. and turn all into its Original *Chaos*.

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TWO Sticks made One, Or, The Devil upon Dun.

London, Printed and Sold by the Booksellers of *London* and *Westminster*. 1708.

Vol. 4. Numb. 47.

THE REHEARSAL.

1. I have Asserted *Liberty* and *Property* Higher than the *Whiggs*.
2. They Usurp the *Prerogative* of *God* in *Coercing* of *Kings*, and *Ballancing* the *Nations*.
3. They Subject *God* himself to the *People*.
4. They Renounce all *Divine Right*, and Set *Human* above it.
5. They make *God* a *Tyrant*, and *Moses*, and all who Claim *Divine Right*.
6. The short Issue is, For *God*. or for *Belial*.
7. The Deviliſh *Liberty* they Set up. And the *Liberty* Proclaim'd *Jer.* xxxiv.
8. The *Belial* Government as *Arbitrary* as *God*'s.
9. Searching to the *Original* the true Method.
10. *Common-wealths* more *Arbitrary* than *Monarchies*. And the then *Parliament* than K. *Char.* I.
11. Our *Whiggs* are for Reſisting *Parliaments* as well as *Kings*.
12. They are a *Dog* in a *Wheel*.

WEDNESDAY, *March* 23 1708.

(1.) *Country-man.* I Know none has carried *Liberty* and *Property* ſo *High* as you *Maſter*. Yet you are thought to Write againſt *Liberty*, and for *Slaviſh* Principles, as *Obſervators* and *Reviews* wou'd have us believe. You have given every Man even a *Divine Right* in his *Poſſeſſions*, and even againſt the *King* himſelf, inſomuch that if the *King* invade my *Liberty* or *Property* Unjuſtly, he makes himſelf Obnoxious to the Juſt Judgment of *God*, as *Ahab* when he took *Naboth*'s Vineyard from him.

(2.) *Rehearſal.* But *Whiggs* will leave Nothing to the Judgment of *God*! They think there is no *Security* in that! But every one of them wou'd be *God* himſelf, and have the *Government* of the *World* in his own hands! Not only to be *Judge* over his own *King*, but over all the *Kings* in the Earth, to take from One and give to Another, and to *Ballance* the *Nations*, as he thinks moſt Convenient, without Regard to *Laws*, or *Juſtice*, or any *Divine Right*, in any but Himſelf.

(3.) *Country-m.* Nay, as you have ſhew'd me in your Laſt, they will not let *God* Himſelf have *Divine Right*, but make Him *Derive* all the *Authority* He has over Us from the Choice of the *People*, and that as they gave it Him, they can take it from Him again: So that He holds His *Kingſhip* at their Meer *Will* and *Pleaſure*! This is the Doctrin of the ſo *Celebrated Book* of the *Rights*! Which is now become the *Text* of the *Whiggs*, to pull down *Monarchy* and the *Hierarchy*.

(4.) *Rehearſ.* They have fairly Turn'd the Tables upon me. I ſaid, there's no *Right* but *Divine Right*. They Anſwer, there's no *Right* but *Human-Right*. For that the *Right* of *God* Himſelf is *Deriv'd* from the *People*! I ſaid, That all *Power* is *Forfeitable* to its *Original*, and ſo thought to have Prov'd that *God* was the *Original* of *Government*. But they Return upon me, That the *Power* of *God* is *Forfeitable* to the *People*, and therefore that they are the *Original*! I ſaid, That the *Service* of *God* was perfect *Freedom*. No, ſay they, *Divine Right* is *Divine Tyranny*.!

(5.) *Country-m.* That is, if *God* pretends to any *Power* over us but what He *Derives* from the *People*, He is a *Tyrant*! And all who pretend to *Divine Right* are *Tyrants* under Him! Thus *Moſes* (ſays the *Review* Vol. 2. N. 82. p. 326.) *Govern'd the Children of Iſrael, by Immediate Divine Authority, and when he found them fallen into Idolatry, he falls upon them with the Arbitrary Sword of Power, and kill'd* 30000 *of them for the Fault.*

Rehearſ. He has Added a *Cypher*, to make the *Tyranny* the Greater, for it was but about 3000. *Exod.* xxxii. 28. And the *Levites* were the *Executioners*. And it was call'd *Conſecrating* themſelves to the *Lord*. O theſe Bloody *Prieſts*! And this is the End of their *Conſecrations*! Therefore the Men of the *Rights* will have none of them. True *Sons* of *Liberty*, that is, of *Belial*!

(6.) *Country-m.* The Reaſon given in this *Review* p. 326. againſt *Divine Right* in *Governors* is this, *That their Title being Divine in its Original, muſt be Un-controulable in its Execution. This Prince holding immediately from God, is Un-accountable, Abſolute, and Arbitrary. And that's a Tyrant.* And this he Exemplifies in *Moſes*, as before Quoted. And ſays, p. 327. *The Conſequence of Divine Right, is Divine Tyranny.*

Rehearſ. Then theſe Men are for the *Right-Authority*, or *Government*, that is *Divine* in its *Original*. And if Men *Derive* not their *Right* from *God*, it is Eaſie to know whence they *Derive* it. There is but one *Choice* more, that is, the *Divil*. So that our Diſpute is brought to a ſhort *Iſſue*, that is, for *God*, or for *Belial* the God of *Liberty*.

(7.) *Country-m.*

Word *Forfeitable* to Remember and it brings all your *Argument* into my Mind. Is ſuch a Right *Forfeitable*? And to *Whom* is it *Forfeitable*? This *Clew* will Lead me out of all the *Mazes*, and through all the *Miſts* that the *Whiggs* raiſe about the *Original* of *Government*, and of *Right* among *Mankind*.

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Country-m. Is this *Poſſible?* Such Hideous *Blaſphemy* calls for *Fire* and *Brimſtone*! It *Frights* me!

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Country-m. Has none then any *Divine Right* but the *King*, who Holds immediatly from *God*?

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SAcrifice the Divine Service, from the Covenant of Grace, to the Conſummation of the Myſtery of Man's Redemption. By *J. Sendret*, Prieſt of the Church of *England*, To which is prefix'd a Letter to the Author, from the Reverend Mr. *Charles Leſlie*; Chancellor of the Cathedral of *Connor*, in the Kingdom of *Ireland*.

THE Neceſſity of a Lawful Miniſtry: A Sermon Preach'd at *Horncaſtle* in *Lincolnſhire*. At the Viſitation of the Reverend the Arch deacon of *Lincoln*. By *Matthias Symſon* M. A. Rector of *Moorby*, and Chaplain to his Grace *James* Duke of *Montroſe*. Publiſh'd at the Deſire of the Clergy.

TWO Sticks made One, Or, The Devil upon Dun.

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Vol. 4. Numb. 47.

THE REHEARSAL.

1. I have Asserted *Liberty* and *Property* Higher than the *Whiggs*.
2. They Usurp the *Prerogative* of *God* in *Coercing* of *Kings*, and *Ballancing* the *Nations*.
3. They Subject *God* himself to the *People*.
4. They Renounce all *Divine Right*, and Set *Human* above it.
5. They make *God* a *Tyrant*, and *Moses*, and all who Claim *Divine Right*.
6. The short Issue is, For *God*. or for *Belial*.
7. The Deviliſh *Liberty* they Set up. And the *Liberty* Proclaim'd *Jer.* xxxiv.
8. The *Belial* Government as *Arbitrary* as *God*'s.
9. Searching to the *Original* the true Method.
10. *Common-wealths* more *Arbitrary* than *Monarchies*. And the then *Parliament* than K. *Char.* I.
11. Our *Whiggs* are for Resisting *Parliaments* as well as *Kings*.
12. They are a *Dog* in a *Wheel*.

WEDNESDAY, *March* 23 1708.

(1.) *Country-man.* I Know none has carried *Liberty* and *Property* so *High* as you *Master*. Yet you are thought to Write against *Liberty*, and for *Slaviſh* Principles, as *Observators* and *Reviews* wou'd have us believe. You have given every Man even a *Divine Right* in his *Possessions*, and even against the *King* himself, insomuch that if the *King* invade my *Liberty* or *Property* Unjustly, he makes himself Obnoxious to the Just Judgment of *God*, as *Ahab* when he took *Naboth*'s Vineyard from him.

(2.) *Rehearſal.* But *Whiggs* will leave Nothing to the Judgment of *God*! They think there is no *Security* in that! But every one of them wou'd be *God* himself, and have the *Government* of the *World* in his own hands! Not only to be *Judge* over his own *King*, but over all the *Kings* in the Earth, to take from One and give to Another, and to *Ballance* the *Nations*, as he thinks most Convenient, without Regard to *Laws*, or *Justice*, or any *Divine Right*, in any but Himself.

(3.) *Country-m.* Nay, as you have shew'd me in your Last, they will not let *God* Himself have *Divine Right*, but make Him *Derive* all the *Authority* He has over Us from the Choice of the *People*, and that as they gave it Him, they can take it from Him again: So that He holds His *Kingship* at their Meer *Will* and *Pleasure*! This is the Doctrin of the so *Celebrated Book* of the *Rights*! Which is now become the *Text* of the *Whiggs*, to pull down *Monarchy* and the *Hierarchy*.

(4.) *Rehearſ.* They have fairly Turn'd the Tables upon me. I said, there's no *Right* but *Divine Right*. They Answer, there's no *Right* but *Human-Right*. For that the *Right* of *God* Himself is *Deriv'd* from the *People*! I said, That all *Power* is *Forfeitable* to its *Original*, and so thought to have Prov'd that *God* was the *Original* of *Government*. But they Return upon me, That the *Power* of *God* is *Forfeitable* to the *People*, and therefore that they are the *Original*! I said, That the *Service* of *God* was perfect *Freedom*. No, say they, *Divine Right* is *Divine Tyranny*.!

(5.) *Country-m.* That is, if *God* pretends to any *Power* over us but what He *Derives* from the *People*, He is a *Tyrant*! And all who pretend to *Divine Right* are *Tyrants* under Him! Thus *Moses* (says the *Review* Vol. 2. N. 82. p. 326.) *Govern'd the Children of Israel, by Immediate Divine Authority, and when he found them fallen into Idolatry, he falls upon them with the Arbitrary Sword of Power, and kill'd 30000 of them for the Fault.*

Rehearſ. He has Added a *Cypher*, to make the *Tyranny* the Greater, for it was but about 3000. *Exod.* xxxii. 28. And the *Levites* were the *Executioners*. And it was call'd *Consecrating* themselves to the *Lord*. O these Bloody *Priests*! And this is the End of their *Consecrations*! Therefore the Men of the *Rights* will have none of them. True *Sons* of *Liberty*, that is, of *Belial*!

(6.) *Country-m.* The Reason given in this *Review* p. 326. against *Divine Right* in *Governors* is this, *That their Title being Divine in its Original, must be Un-controulable in its Execution. This Princeholding immediately from God, is Un-accountable, Absolute, and Arbitrary. And that's a Tyrant.* And this he Exemplifies in *Moses*, as before Quoted. And says, p. 327. *The Consequence of Divine Right, is Divine Tyranny.*

Rehearſ. Then these Men are for the *Right-Authority*, or *Government*, that is *Divine* in its *Original*. And if Men *Derive* not their *Right* from *God*, it is Easie to know whence they *Derive* it. There is but one *Choice* more, that is, the *Divil*. So that our Dispute is brought to a short *Issue*, that is, for *God*, or for *Belial* the God of *Liberty*.

(7.) *Country-m.*

(7.) *Country-m.* A Deviliſh *Liberty*, which is perfect *Slavery*! As the *Service* of *God* is perfect *Freedom*. But he that will not ſerve *God*, muſt ſerve the *Devil*. And the *Liberty* that *Belial* gives, is a *Liberty* to *Bite* and *Devour* and *Deſtroy* one another, by Diſſolving the *Foundation* of *Government*, and letting Men Looſe upon one another. And they muſt be ſtrangely *Poſſeſs'd* with *Belial* who take this to be *Liberty*! Who think *Civil War* (the Natural Effect of *Rebellion*) and the Deſtruction of the *Country* (which that Produces) and the *Famine* that follows that, and the *Peſtilence*, the Common Product of *Famine*—— Who think all theſe to be a Glorious *Liberty*! As now in *Poland*, which has Felt all theſe *Severely*, yet ſtill Perſiſts in the *Liberty* that Occaſion'd them!

Rehearſ. To ſuch true *Sons* of *Belial* and Aſſertors of *Liberty* it is ſaid by *God*, Jer. xxxiv. 17. *Behold, I Proclaim a Liberty for you, ſaith the Lord, to the Sword, to the Peſtilence, and to the Famine.* This has been Loudly *Proclaim'd* in *Poland*. O that it may be never more in *England*!

(8.) *Country m.* But now to ſee how *Belial* has *Cheated* them, as the *Devil* always do's in the Bargains he makes with us. He perſuades Men not to ſubmit to *Divine Right*, becauſe it muſt be *Arbitrary* and *Un-Accountable*. And yet all the *Governments* that he ſets up in its place are Equally *Arbitrary* and *Un-Accountable*. And all the *Wit* in his *Head* cannot Help it. For ther can be no *Government* where ther is not a *laſt Reſort*. And wherever that is, in *One* or in *More*, it muſt be *Arbitry* and *Un-Accountable*. Elſe it is not the *laſt Reſort*. So that the *State* of the *Caſe* is Plainly this, We are all for *Arbitrary Government*, for ther can be none other. The *Jure Divino* Men are for that which is *Divine* in its *Original*, but the *Whiggs* will have none ſuch to *Reign* over them!

(9.) *Rehearſ.* If they will not have that which is *Divine*, they muſt have that which is *Diabolical* in its *Original*. Let them ſhew then the *Original* of that *Frame* of *Government* they wou'd ſet up, that we may ſee how it *Began*, whether by *Rebellion* or *Uſurpation*, or by the *Inſtitution* of *God*. This is the true way to Determin the Controverſy. And this is the Method I have taken. To ſearch up to the *Original*. And I have done it ſo far as to bring the *Review* to Declame againſt *Monarchy*, for that very Reaſon becauſe it is *Divine* in its *Original*!

(10.) *Country-m.* And for the *Arbitrary* they are afraid of, you have ſhew'd before *Vol.* 1. N. 70. §. 4, 5. That *Common-Wealths* are *Arbitrary* of *Arbitraries* far beyond any *Monarchy* that ever was in the World. Deſtroying their *Deliverers*, even by the neceſſity of their *Conſtitution*, and Uncapable of *Mercy*; And are Prais'd even for *That*; While *Monarchs* are Exclaim'd againſt for their Want of *Mercy*; And alſo becauſe they ſhew *Mercy*, which is then Call'd a Breach of *Juſtice*!

Rehearſ. Let any one Read the Hiſtory of *Forty One*, and ſee whether the *Parliament* then were not a Thouſand times more *Arbitrary* than the *King*, Levying *Money* without *Law*, Invading *Lives*, *Liberty* and *Property* in the moſt *Tyrannical* manner, without any Regard to the *Laws* or *Conſtitution*! Their little *Finger* was *Heavier* then the *Loins* of the *King*, and if he Scourg'd the *People* with *Rods*, they did it with *Scorpions*!

(11.) *Country-m.* But our Juſt and Generous *Whiggs* Abhor *Tyranny* in *Parliaments* as well as in *Kings*, As the *Review* ſays, *Tyranny* in any *Shape* is to be *Reſiſted*. And he ſuppoſes a *Houſe* of *Commons* or *Lords* may be a *Houſe* of *Tories*, that is, ſays he, a *Houſe* of *Devils* and *Satan* their *Speaker*. And that the *Magazine* of *Original Power* of the *Mobb* ought to be Rais'd up againſt them. And you ſee how Free he makes with the *Parliament* now in the Caſe of the *Bankrupts*.

(12.) *Rehearſ.* Theſe are the *High-Flyers* of *Liberty* againſt *Parliaments* as well as *Kings*. They wou'd be Abſolutely Free *without any Yoke*, which is the *Engliſh* of the Word *Belial*. But they are the moſt *Fool'd* by him of any. He leads them into perfect *Anarchy*, in Queſt of *Liberty*! They make every Man *Judge* of the *Government*. They are now for the *Lords* againſt the *Commons*, then for the *Commons* againſt the *Lords*, and then again for the *People*, againſt *Both*, and again for the *Parliament* againſt the *People*, to *Preſs* even their *Electors*, and ſend them to the *Wars*! This is the *Circle* of *Liberty*, the *Wheel* of *Belial*, wherein he puts theſe *Turn-Spits* to *Roaſt* the *People*! They are always Climbing the *Wheel*, which Turns under them, and when they have *Done*, they'r juſt in the ſelf ſame *Place* where they *Began*!

Country-m. And they ſay to the *Pig* upon the *Spit*, isn't this better than that the *King* ſhou'd *Yoke* you, or put a *Ring* in your *Noſe*! And it *Squeeks* all the while, *Patriots! Patriots! Liberty! Property!*

ADVERTISEMENTS.

THE preſent State of the Court of Rome, or the Lives of the preſent Pope Clement the XI. and the preſent College of Cardinals, Tranſlated from the Italian Manuſcript, never as yet made publick, with a Preface by the Publiſher containing ſome Remarks on the Riſe and Nature of the College of Cardinals, on the Maxims of their Government, and an account of the preſent Popes Elevation to the papacy, and the moſt remarkable Occurrences in his Pontificate

A Preliminary Defence of the Epiſtolary Diſcourſe concerning the Diſtinction between Soul and Spirit. In two Parts. I. Againſt the charge of favouring Impiety. II. Againſt the charge of favouring Hereſy. In the former is inſerted a Digreſſion, proving that the collection of the code of the Four Goſpels in *Trajan's* Time is no way Derogatory to the ſufficient Atteſtation of them By *Henry Dodwell*, M. A.

THE Scripture Hiſtory of the Sabbath. By *Samuel Graſcome* a Presbyter of the Church of *England*.

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